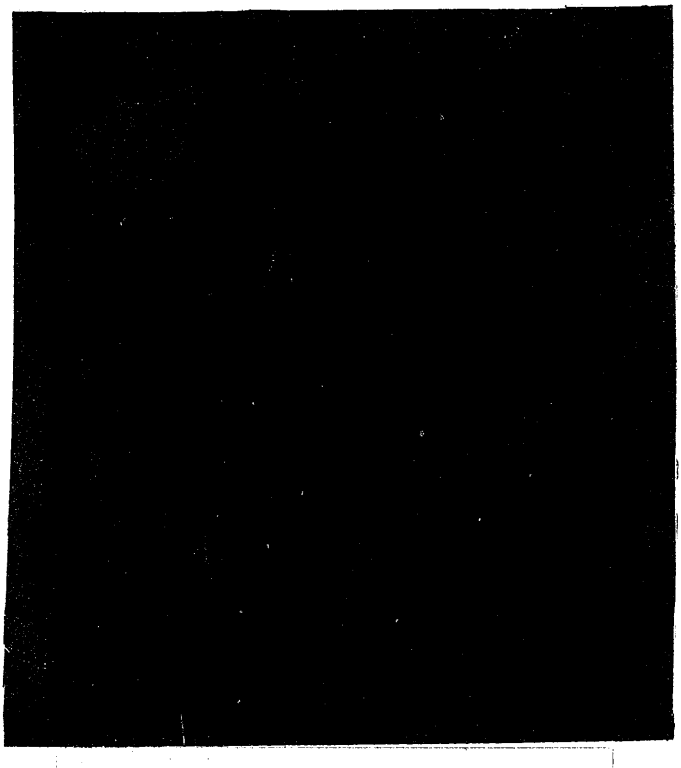
931



Class *Book*

University of Chicago Library

GIVEN BY

Besides the main topic this book also treats of

Subject No.	*On page*	*Subject No.*	*On page*

THE

ESSENTIAL COHERENCE

OF THE

OLD AND NEW TESTAMENTS.

BY THE

REV. THOMAS THOMASON PEROWNE, M.A.

FELLOW, ASSISTANT TUTOR, AND HEBREW AND THEOLOGICAL LECTURER
OF CORPUS CHRISTI COLLEGE.

Ιησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

Hebr. xiii. 8.

Cambridge:
DEIGHTON, BELL AND Co.
LONDON: BELL AND DALDY.
1858.

BS 2387
.P45

Cambridge:
PRINTED BY C. J. CLAY,
AT THE UNIVERSITY PRESS.

14404.

TO

MY FATHER,

THE REV. JOHN PEROWNE, M.A.,

IN GRATEFUL ACKNOWLEDGMENT

OF A DEBT,

OF WHICH THE WISE COUNSEL AND LOVING HELP

AFFORDED ME IN

THEIR PREPARATION FORM A SMALL PART,

These Pages

ARE MOST AFFECTIONATELY

DEDICATED

THE following Essay in its original form obtained the Norrisian Prize in the year 1854; but its publication was delayed by a very severe attack of illness, followed by a long period of broken health, which rendered the Author incapable of attending to literary pursuits.

It is proper to state, that in revising the Essay for the press such alterations and additions have been introduced as were suggested by a more mature consideration of the subject.

The Author's best acknowledgments are due to the Rev. G. E. Corrie, D.D., Master of Jesus College, formerly Norrisian Professor of Divinity, as well as to some members of his own family, for kind and valuable help.

CONTENTS.

INTRODUCTION.

PAGE

1. The question stated: Why have such differing elements as compose the Bible been collected by the Church into a single volume? 1

2. Choice of external or internal evidence on this question. . 2

3. Limits of the present enquiry: *Internal* evidence. Unity of the Old and New Testaments severally, probable *à priori*. . 3

4. Unity of the whole Book, improbable *à priori* and to be proved in this Essay 4

CHAPTER I.

DEFINITION OF COHERENCE.

False theories of coherence noticed:—

1. It is not *accommodative*, i.e. adapted (i) unconsciously to the prejudice of the writers, or (ii) consciously to the prejudice of the readers, of the New Testament 5

Both prejudices existed; . . . . . *ib.*

The theory therefore is plausible; but untenable, because, (apart from the constant representation of the New Testament that Christianity was *based upon* the Old Testament), . . 6

i. As regards the Writers;

Their equally strong prejudice in favour of Jewish *ritual* and *ceremonial*, because unchristian, was overcome. 7

Their respect for the Old Testament, had it been also unchristian, would have shared a like fate 8

ii. As regards the Readers;

Their *merely Jewish* prejudices were combated by the Christian Teachers; who, while maintaining the authority of the Old Testament, so interpreted it as to offend the Jews. 9

PAGE

Accommodation further negatived by authority given to the Old Testament

When *Gentiles* are addressed 10

In *esoteric* teaching 11

After the Jewish element had ceased to preponderate in the Church. . . . . *ib.*

2. It is not *accidental* and *partial*.

The coherence is not merely between single passages, but between the *whole* Old Testament, and the *whole* New Testament . 12

3. It is not *superficial* and *allegorical*.

The Old Testament has *real, historical*, as well as typical and prophetical, import. It is part of the *history* of Redemption . 13

4. It is properly essential.

And that, because both Testaments centre in a *Person*. Christ is the subject of both. 14

5. It is the consequence of *progressive* revelation.

Holy Scripture, being from God, follows the law of *development* observable in nature, which is also from God, and all *grows out of* the Protevangelium. 15

6. Importance of clear definition as opposed not only to rejection, but to unthinking assertion, of the essential coherence of the two Testaments 16

Object of this Essay to establish by internal evidence not accommodative, accidental, or superficial, but essential coherence, arising out of progressive revelation of a Personal Deliverer . 17

CHAPTER II.

COHERENCE TRACED IN THE PROMISE OF THE DELIVERER.

Double title-deeds of an estate, conferring grant in reversion and actual possession, an illustration of coherence as regards promise and fulfilment 18

PAGE

This Chapter designed to prove

I. That there is in the Old Testament a growing *promise* of a Redeemer, and a constant *expectation* based thereupon.

II. That there is in the New Testament the *advent* of the Redeemer, avowedly in *fulfilment* of the promise and in satisfaction of the expectation 19

I. 1. From Adam to Noah . . . . . *ib.*

The Protevangelium. It certainly contained a promise, and roused an expectation, of Deliverance. Perhaps of a *Deliverer* . 20

Hints of a *Person* expected by Eve, Lamech, Enoch . . 21

2. From Noah to Abraham 22

Narrowing of limits. Family of Shem. Former predictions retained and treasured. Existence of a Church 23

3. From Abraham to Moses.

Further narrowing of limits. Call of Abraham. His *seeing Christ's day* 24

Isaac and Jacob. The *promise* still the heritage of the Church. Shiloh. A *personal* Deliverer certainly now revealed . . . 25

4. The Law. From Moses to David.

The Law in its nature a *promise* and a prophecy . . . 26

including in the same dispensation prophecy proper . . 27

Prophecies of Balaam, and of Moses (*the Prophet*) . . . *ib.*

David. Further advance: *the Son of David* . . . . *ib.*

Nathan's prophecy and its quotations in the Old and New Testaments. It went beyond Solomon 28

Double character of the Deliverer now brought out. A *suffering* and *kingly* Messiah henceforth predicted . . . . . *ib.*

5. The Prophets. From David to Christ.

Promise and expectation still *growing*. Clearness and particularity of later prophecy 29

Consequent earnestness of expectation. Closing words of Old Testament Canon 30

PAGE

II. New Testament avowed fulfilment:

If the "unconscious prophesyings of heathendom" be significant the Old Testament (*à fortiori*) cannot stand alone, but imperatively demands a counterpart, ... 31

Which it finds in the New Testament, as being not a commencement *de novo*, but last stage of development . . . 32

1. Promise and hope in the New Testament.

They continue and culminate *there*. Zacharias. Mary. Joseph. The lookers for redemption. Simeon . . . . . *ib.*

2. General expectation in the New Testament.

Judæa. John Baptist. Jewish Doctors . . 33
The East. The Magi . . . . . *ib.*
Samaria. The woman at Jacob's well . . . 34

3. False Messiahs.

Their reception proves the national hope to have been partial and perverted, but also to have *existed*, and to have *grown out of* the Old Testament . . . . . *ib.*

4. Christianity claimed the whole promise and expectation.

The New Testament in the Old. Difficulties in some quotations: but *undoubted* assertion of essential coherence . . . 35

(Which therefore is a *fundamental* truth, involving in its denial the loss of the whole Bible), ... 36

By S. Luke: Zacharias . . . . . *ib.*
S. Paul at Antioch 37

By S. Paul: Epistle to the Romans . . . *ib.*

By the inspired writer to the Hebrews . . . *ib.*

Conclusion from the Chapter = Of all the promises of God, "the yea and the Amen" is in Christ 38

This *general* result to be particularized in *the Office* (chap. iii.), *the Work* (chap. iv.), and *the Person* (chap. v.) of the Deliverer . 39

CHAPTER III.

MESSIAH.

COHERENCE TRACED IN THE OFFICE OF THE DELIVERER.

PAGE

Messiah or Christ.

The *name* in the New Testament a standing witness to the identity of its subject with the Old Testament Messiah . . 40

The *persons* who bore it in the Old Testament, typical and prophetical 41

Intercourse between God and man *mediatorial*, under triple aspect of prophet, priest, king. Rise and growth of these Offices. 42

Their *significance* probable: to be proved for each . . . 43

I. *The Prophet.*

1. Necessity of the Office.

The Fall. Consequent ignorance. Inauguration of the office by Christ himself in Eden 44

2. History of the Office.

Established very early, to teach; to predict; and especially to foretel Christ and his Kingdom 45

3. Was prophetical of Christ *in the character of Prophet:*

By representing its own revelation as *unfinished*, and (as in the case both of Moses and of the later prophets) predicting its completion in the times of the Messiah 46

By prophesying of him under the name of *the Prophet* (Deut. xviii.) 48

4. Was understood to be so by the Jews.

The messengers of the Sanhedrim. The multitudes who had been miraculously fed. The Samaritans of Sychar . . . 49

PAGE

5. And by S. Matthew.

The Prophet as a Teacher (Sermon on the Mount) chaps. v—vii. 49

The Prophet as a miracle-worker (confirmation of his mission) chaps. viii. ix. . . . . *ib.*

6. And generally in the New Testament,

Which represents Christ as the Prophet of his Church, and, by his Spirit, the Teacher both of his apostles extraordinarily, and of all believers ordinarily 50

II. *The Priest.*

Essential coherence of the two Testaments as regards sin, and its removal by a priest and a sacrifice 52

1. Possible inauguration of the Office by Christ.

Uncertain origin of sacrifice. Gen. iii. 21, supplies an interesting *conjectural* origin . . . . . *ib.*

2. Early history of the Office.

Hints of *system* in patriarchal times. Melchisedek. . . 53

Patriarchal liberty. Moses. The "young men," or first-born. 54

3. The Levitical Priesthood.

Importance of the priest in the Mosaic Institution. In keeping with the known object of the Law 55

Prophetical (both by what it was and what it was not) in its chief features: e.g. 56

The *oneness* of the high-priest 57

The *holiness* of the high-priest 59

III. *The King.*

Messiah = *King* in the Old Testament, and in the New . . 60

Coherence of the two in

1. General promise of a King,

Before a Jewish throne existed, occasionally: e.g.

To Abraham and Jacob 61

By Jacob (Shiloh), Balaam, Hannah 62

PAGE

After Jewish throne set up: Promise frequent: expectation firm and lasting 63

To all which the New Testament responds most fully . . 64

2. Special features of his kingdom. *A Theocracy.*

This form of government (peculiar to the Jews) not interrupted by the appointment of a king 65

The Jewish king only *executive.* The throne of the Lord. The ideal king 67

All which finds its counterpart in the only other, and that a perfect, theocracy, the kingdom of Christ 69

3. A *universal* (spiritual) kingdom.

The idea known only to the Old Testament, which furnishes the Christian Church with some of its most *catholic* prayers . . 70

And to the New Testament 72

4. *Manner* of revealing the kingdom.

Germ of both suffering and glory in the Protevangelium . . 73

Order of development in the Old Testament. Glory first. . *ib.*

The same true of Christ's self-manifestation in the New Testament . . . . . *ib.*

The cases similar. Treatment the same, because proceeding from the same person 74

CHAPTER IV.

MESSIAH.

COHERENCE TRACED IN THE WORK OF THE DELIVERER.

I. *As Prophet to Teach.*

Doctrine of a Future State chosen as an example of the unity of Christ's teaching in the two Testaments 76

Existence of the doctrine in the Old Testament to be proved, First, by its own evidence; Secondly, by that of the New Testament 77

PAGE

1. Indirect evidence of the Old Testament.

Natural religion. Its argument for a Future State. Strengthened by the Old Testament description of God's moral government 77

Examples: Cain and Abel; Enoch; Abraham . . . 80

The Law of Moses. Seemingly antagonistic. Really does good service to the argument by confirming its weak point . . 83

2. Direct evidence of the Old Testament.

Use of the above argument from natural religion and God's revealed moral government 84

The Seventy-third Psalm 85

The Book of Ecclesiastes:— 87

Warburton's mistake. *Hypothetical* conclusions. Solomon's own conclusion . . . . . *ib.*

3. Popular belief in the Old Testament.

Inference from the fact of Enoch's Translation; . . . 91

... ... Elijah's Assumption . . . 92

Saul and the witch of Endor. Isaiah 93

Job. Balaam. Psalms. Proverbs. Prophets . . . 94

4. Dogmatic teaching of the Old Testament.

Eccles. xii. 13, 14. Psal. xlix. 96

Comparison of the Old and New Testament knowledge of a Future State. Old Testament knowledge *elementary*. *Progressive* teaching 97

5. Evidence of the New Testament.

i. *Negative.*

It does not deny the doctrine to the Old Testament . . 99

Alleged denial of 2 Tim. i. 10. Incapable of proof. Contrary to other parts of the New Testament . . . . . *ib.*

ii. *Positive by assumption.*

Christ's discourses and parables presume an acquaintance with a future state on the part of his hearers 101

His tacit approval of *their* doctrine proves its Old Testament origin 102

PAGE

(Difference between the Jews and heathen as regards such assumption in favour of the superior knowledge of the former) . 103

Tacit assumption of the anti-Jewish Epistles 104

Knowledge of the later Jews not derived from Babylon; . . *ib.*

But due (so far as not *over-rated*) to clearness of later prophecy; more careful study of the Old Testament; greater internal light . 105

iii. *Positive by assertion.*

Assertion involved in every promise of the Messiah . . 106

The *everlasting* Gospel and man's frailty: Isaiah and S. Peter *ib.*

Heb. xi. God is not ashamed to be called *their* God. A better country. The city that hath the foundations 107

Christ's assertion: "Search the Scriptures, &c." The rich man and Lazarus 109

II. *As Priest to Atone.*

Separation between God and man by sin. Atonement by sacrifice and a priest. Chief work of the priest and centre of the religion of both Testaments 110

1. Prominence of Sacrifice in both Testaments.

Both covenants introduced by an all-comprehensive sacrifice . 113

Access to God only by sacrifice. The brazen altar. The most holy place 114

Common principles of sacrifice in both Testaments: . . 116

2. The certain forfeiture of life by sin.

Old Testament meaning of *the death* of the victim. The only Biblical explanation of death connects it with *sin*. Death in sacrifice the wages of sin . . . . . *ib.*

Shedding of blood in sacrifice. Its meaning. Blood = *life*. Blood shed = life forfeited 117

New Testament. Christ's death and blood-shedding (which the Jewish sacrifices even by their imperfection, and the prophets, foretold) 119

3. The recognised substitution of life for life.

Sacrifice *vicarious*. Connection of the offerer with his sacrifice 120

PAGE

Sprinkling of blood. The phrase adopted by the New Testament 122

Proper meaning = *purging* or *cleansing* by appropriation of the sacrifice. Texts considered. The Passover 123

III. *As King to reign.*

Analogy of human law. Coercive and instructive law . . . 125

Instructive law = teaching of the Prophet, already considered *ib.*

Coercive law the subject of this section. Internal and external government. Parental education within. Forcible coercion without 126

1. Internal government of Christ's kingdom.

The Law in the heart 127

i. *Patriarchal times.*

Parental character of the divine administration. The law of love. The case of Abraham . . . . . *ib.*

ii. *The Law of Moses.*

Apparent change to government by coercion 129

Explained by discipline of childhood. The Law a παιδαγωγός. External law a witness against itself 130

The *principle* of government unchanged, as appears by the motives proposed; teaching maintained; prayers and confessions uttered, under the Law 131

Gradnal progress a pledge of ultimate perfection . . . 133

2. External government of his enemies.

i. *Objective manifestation,*

By acts (*executive*). Old Testament instances of condign punishment repeated in fact (Achan, Ananias, Elymas), or used in illustration (Sodom, Tyre; *à fortiori* Chorazin, Capernaum) . . 135

New Testament here also *in advance*. Book of Revelation. 136

By words (*legislative*). The Epistle to the Hebrews . . 138

ii. *Subjective appreciation,*

By all loyal subjects, who are *to share in executing vengeance* . 140

Light thrown by this on cases of Samuel, Phinehas, &c., and on certain Psalms 141

PAGE

Spirit of Christianity, in what way different from that of earlier dispensations 141

Summary of the chapter. Prophetical intimations of Unity of Person under plurality of Office 143

CHAPTER V.

IMMANUEL.

COHERENCE TRACED IN THE PERSON OF THE DELIVERER.

The human and the divine: separately and in combination . 145

I. *The Son of Man* (human element).

1. Prophecy.

A Personal Deliverer 146

Progress from a race or company to an *individual* . . . *ib.*

2. The genealogies.

Links in the great human chain: from Adam to Christ . . 147

The connexion, broken in Abel, carried back again to Adam . 148

3. Typical Persons.

Official: Patriarch. Prophet. Judge. King. Priest.
Occasional: Enoch. Noah. Moses . . . . . *ib.*

4. New Testament fulfilment. 149

II. *The Son of God.*

The divine element foretold

1. In the principle of *election,*

As distinguished from human strength or fitness. . . . 150

Early Examples. Moses. The Judges 151

The genealogy of Christ (who himself was an example) . . 153

2. In extraordinary deliverances.

The Red Sea. The conquest of Canaan. National safety and prosperity 154

PAGE

3. In the writings of the prophets.

Examples 157

4. And taken possession of by the New Testament.

The Son of God: expected and acknowledged by the Jews . 158
proclaimed by himself and his apostles . 159

III. *Immanuel.*

The Old Testament lesson (though in two parts) was, like its subject, one 160

The divine and the human brought together.

1. In Persons.

Contrast of human weakness and sin, and divine strength and holiness in Old Testament. Noah. Abraham. Moses. Samson. 160

Combination of human weakness and divine strength in New Testament. Christ 161

2. By symbols.

The rod of God. The pillar of fire and cloud. The ark . 162

3. By predictions.

Isaiah: Immanuel. The child-born, the mighty God . . 164
Jeremiah: Jehovah our righteousness 165
Zechariah: Jehovah's fellow, the smitten shepherd . . *ib.*
Micah 166

4. By New Testament fulfilment.

The New Testament coheres essentially with the Old in respect of the doctrine of Immanuel.

By independent statement 167
By direct quotation 168
By indirect assertion 169

CHAPTER VI.

CONCLUSION.

PAGE

Practical deductions from

I. *The fact of the essential coherence.*

1. Reception of *the whole* Bible secured.

The Jew receives the New Testament through the Old . . 173

The Christian receives the Old Testament through the New . 174

2. Inspiration of the Bible established.

Testimony of the New Testament to the Old: and therein to itself also 175

II. *The manner of the essential coherence.*

1. Unity of the Bible in Christ (subjectively as objectively) 176

2. Unity of the Church in Christ . . . . . *ib.*

3. Unity of the individual in Christ 177

APPENDIX.

NOTE A.

On the authority assigned to the Old Testament in the New. Classified list of Texts.

I. *The testimony of Christ* 178

II. *The testimony of the apostles* 181

III. *The figures used by Christ and his apostles* . . . 186

NOTE B.

On the Atonement (omitted) . . . . . *ib.*

NOTE C.

PAGE

On the interpretation of Gen. xlix. 10.

1. *The sceptre* 187
2. *Shiloh* . . . . . *ib.*
3. *The fulfilment* 189

Quotations from { Hengstenberg 190
Calvin 191

CORRIGENDA.

p. 21, note 2, line 1, for אָה read אֹת.

" 12, " "

p. 97, note 1, for יִרְעֵ read יִרְעֶם.

INTRODUCTION.

1. THE sacred writings of the Christian Church are now so generally bound up in a single volume, and inscribed with a single name, that we are in the habit of regarding the Christian religion as possessed of but one religious book. When, however, we examine that book and find that the writings which are contained in it differ as much in their literary character as in the circumstances of their human authorship, that they embrace almost every known kind of composition—sublime poetry and simple history, familiar letter and lofty prophecy—that they are penned by herdsmen and by kings, by scholars and by fishermen, and that they range through a period of some two thousand years; we are naturally led to inquire why such apparently heterogeneous elements have been concreted into a single mass. Is it merely because she would sever these writings from all other literature, as being divinely inspired and absolutely authoritative, and because she would have them ready of access to her children, that the Church has thus collected them in one? or has she signified by that act her recognition of a closer bond of union existing between them?

2. There are two distinct fields of inquiry; the one lying within, the other without the Canon of Scripture,

in which the answer to this question may be sought. It may be argued *à priori*, that if the Bible be from God it must be *one;* that if in the work of a human author, while we expect that the subject should be gradually developed and further information continually imparted, we also expect that such a relation and connexion of the several parts, such a sequence of the successive steps, such a continuity of thought, should be maintained, as to ensure unity to the whole; we cannot expect less in a work, which, coming of the inspiration of One Omniscient Spirit, contains within its compass all the revelation of the same kind which has ever been made to us by "that Mind in which all science, truth and knowledge is summed and compacted in one vast idea[1]." We may allege that the Bible would never have proved so mighty as it has done in the world and in the heart, had not unity been its strength. We may collect the opinions of the great and good, or the voice of the Catholic Church, in favour of the essential unity of holy Scripture. Or, leaving this external evidence, we may take the Book itself, and shew how it witnesses for itself that it is one.

3. It is upon this latter field of investigation that I am now about to enter. I am not, however, concerned with the whole question in its broadest form. My object is to shew, not that the Bible is not *many*, but that it is not *two*, books. There are obvious reasons why the books of the Old Testament should have been collected into one. They are all written in the same language[2], and, with scarcely an exception, by men of the same

[1] Bishop Horsley, Sermon XV. pp. 189, 190.

[2] The Chaldee portions of Daniel and Ezra are not really exceptional.

nation[1] and religion. Of that nation they are the only extant literature of the same period. Of that religion they are the only and universally acknowledged exponents. Similar reasons may be urged for the formal unity of the New Testament. The books which compose it are found standing on a common holy eminence and within a common sacred enclosure, because, of all the books which professed to contain the authentic records of Christianity, they alone emerged unscathed from the searching ordeal both of friendly and of hostile scrutiny to which they were submitted. The common triumph which they had severally achieved over a common danger, was naturally the occasion of a goodly fellowship. Moreover, the contents of the New Testament were the product of one age and of writers who were contemporaries and companions. Apart from the deeper unity which pervades the Old Testament and the New, both severally and conjointly, it is reasonable to suppose, that each Testament would be in a manner at unity in itself, that traces of kindred, common features and characteristics, would be observable in the various books of each, when we remember that almost the whole of the first Testament was the work of one small and peculiarly isolated people, shut out by the requirements of their religion, and priding themselves upon being shut out, from the rest of the world; and that the whole of the second Testament was the work of a small society, which, though essentially comprehensive, was at that time included within narrow and well-defined limits.

[1] The Book of Job, whoever was its author, was no doubt revised, if not re-written, by a Jewish hand before its admission into the Canon.

4. But no such link binds the two Testaments together. On the contrary, there appears to be an impassable gulf between them. The languages in which they are written could scarcely be more dissimilar than they are. The religions which they expound are formally antagonistic—the letter to the spirit, the yoke of bondage to liberty, narrow exclusion to world-wide comprehension. And the writers of the one were, or were made, in many respects, unlike those of the other before they took pen in hand[1].

Now what I shall attempt to prove is, that notwithstanding all this apparent want of unity, the two Testaments, like the prophet's sticks, become one in the hand that rightly handles them[2]; that to the purged ear the seeming discords between them resolve themselves into perfect harmony; that the armed eye can discern a goodly picture in what the careless glance mistakes for a confused and incongruous blending of light and shadow, of near and distant. My business is to shew that there is *an essential coherence of the Old and New Testaments*.

[1] See Trench's *Hulsean Lectures* for 1845, Lecture II. pp. 25, 26.
[2] Ezek. xxxvii. 16, 17.

CHAPTER I.

DEFINITION OF COHERENCE.

BEFORE entering directly upon the argument proposed, it may be well to notice some false theories of the connexion between the two Testaments, and to define more at large the nature of the coherence which it is the object of these pages to establish.

1. And first, since it is quite undeniable that there is a connexion of some sort between the Old Testament and the New, attempts have been made to account for it (i.) by the known circumstances of the writers of the New Testament, or (ii.) by some so-called "theory of accommodation."

Now it is true, that the human authors of the Christian Scriptures had been familiar from their childhood with the Jewish sacred books, and had been accustomed to regard them with the highest veneration. It is also true, that Christianity addressed itself in the first instance to a people of inveterate habits and prejudices, who were as tenacious of their superior religious advantages as they were careless of profiting by them, and who prided themselves not a little upon being the appointed guardians of the oracles of God[1]. It needed but the cry that a Christian teacher was speaking against Moses and the Law, to excite a popular outbreak against him[2]. What chance of success, then,

[1] Rom. iii. 2. [2] Acts xxi. 28.

could a new religion have with the Jew, unless it flattered his national pride and prejudice, and paid, at least, seeming deference to the Law and the Prophets? The situation, therefore, of the writers, both personally and relatively to those for whom they wrote, might be held to be a sufficient explanation of their frequent and deferential reference to the earlier Scriptures, and of the unmistakeable influence which those Scriptures exercised on the language and style and general composition of their works. But such a hypothesis, however plausible, entirely fails when it is tested by the actual contents of the writings in question. A candid perusal of the New Testament must result in the conviction, that the later dispensation is represented by its Founder and his followers, as *based upon* and *growing out of* that which preceded it. Christianity is brought by its first advocates to the standard of the Old Testament Scriptures, and its claims are submitted to their arbitrament. The new religion, when called in question, seeks the protection of the old, proving itself to be in harmony with it and a part of it; no new religion in reality, but only a further development of the old, and borne witness to as such, by being none other thing than that which Moses and the Prophets did say should come. Without, however, insisting upon all this at present, there are other grounds upon which the hypotheses which have been alluded to must be rejected.

i. As regards the New Testament writers themselves, they were as fondly attached by education and prejudice to the *ritual* and *ceremonial* of Judaism, and to the notion, that the descendants of Abraham were the sole objects of the Divine favour, as they were to their sacred books. But, because that ritual and ceremonial were

properly Jewish—only the husk and outer shell which guarded the kernel out of which Christianity was presently to be evolved; because those meats and drinks and carnal ordinances were imposed only "until the time of reformation;" because the Gentiles were now to be "fellow-heirs and of the same body;" therefore, in all these writers, undue attachment to rites and ceremonies, and the spirit of exclusion, were overcome before they were called to their task, and as a necessary preparation for its due performance. The change in their sentiments was often gradual and difficult, but it did take place[1]; and whatever lingering affection for Jewish forms any of them might have felt; however some of them—as S. Paul at Kenchreæ[2] and at Jerusalem[3]—conformed to Jewish religious customs; no one of them anywhere in his written or authoritative teaching describes such things as being of any intrinsic worth, or as forming part of Christianity. Jewish Christians are permitted indeed to practise them if they will, or if expediency require it[4], but they are solemnly warned of the danger of ascribing to them any religious value or saving efficacy; while Gentile Christians are exempted from them altogether[5]. It was a Pharisee, the son of a Pharisee, one who, as touching the righteousness which is in the law, had been blameless, who writes, "Behold, I Paul say unto you, that if ye

[1] S. Peter's vision and subsequent interview with Cornelius is a familiar example, Acts x. See also Acts xi. 2, 3, 18.

[2] Acts xviii. 18. [3] Acts xxi. 26.

[4] As in the case of Timothy, Acts xvi. 1—3.

[5] Acts xv. 11, 28, 29; Galat. ii. 11—21.

It is observable that S. Paul had Timothy circumcised as a matter of expediency, but would by no means consent to Titus being circumcised as a matter of necessity. Acts xvi. 3, and Gal. ii. 3—5.

be circumcised Christ shall profit you nothing[1]." It was in Jerusalem, the centre and stronghold of Jewish prejudice, in a council of Jews, by the Apostle of the circumcision, that the question was asked, "Why tempt ye God to put a yoke on the neck of the disciples, which neither we nor our fathers were able to bear[2]?" If then the Old Testament were no further connected with the New than the ritual or ceremonial of Judaism was with Christianity; if the old Scriptures might indeed still be perused at pleasure by the pious Jew, but were not to be regarded either by him or by his Gentile brother as belonging substantially to Christianity, and cohering essentially with its sacred books; can it be believed that the writers of those books would have been left to treat the Old Testament as they do? Would they not have been untaught this prejudice also, and instead of encouraging it in their readers, some of whom they knew to be sharers in it, would they not have warned them of its dangerous tendency, and defined for them strictly the true value and position of the Old Testament?

ii. The other hypothesis, which would make the tribute of the New Testament to the Old an accommodation of one kind or another, on the part of its writers, to the prejudices and opinions of their readers, may be disposed of by an argument drawn from the same quarter. The New Testament abounds in instances, such as those above-quoted, of the manner in which, when a principle was at stake and Christianity was in danger of being misrepresented, the Apostles boldly attacked and unsparingly denounced the prejudice of

[1] Gal. v. 2. [2] Acts xv. 10; cf. Gal. v. 1.

the Jew in favour of the rites and ceremonies of his religion. On what ground is it reasonable to suppose that they would have dealt otherwise with prejudice in favour of the Old Testament, if that prejudice had had no better foundation than the other, and if the book itself had been destined to be superseded?

If it be asserted, according to what has been described as the proper "theory of accommodation," that our Lord and his Apostles "gave in to that spirit of allegorizing which, it is affirmed, prevailed among the Jewish doctors in their day, and which had been adopted for the purpose of deriving to certain favourite tenets the colour, at least, of sanction from the sacred books of their nation[1];" then, not to say that so daring a theory would be the better for proof, it is remarkable that the same persons, to whom such unworthy conduct is ascribed, should have so interpreted the Old

[1] See a statement and refutation of the theory in a work entitled, *The Connexion and Harmony of the Old and New Testaments,* by W. Lindsay Alexander, M.A. The contrast between the New Testament use of the earlier Scriptures, and the fanciful interpretations of them which abound in all other religious literature, Christian as well as Jewish, of anything like the same period, is of the most striking kind. Olshausen, in commenting on John ii. 17, observes: "A mere accommodation of this passage [from Ps. lxix.] on account of a similarity of sentiment or a possible application to the existing circumstances, is not to be supposed....That the Rabbins made such use of citations from the Old Testament, can be no proof that the authors of the New Testament did so; on the contrary, the Holy Spirit who inspired the latter caused *them* to understand the Scriptures of the Old Testament in their spirituality, and so to treat them....Until the Old Testament life is apprehended as an organic whole, penetrated by the same Spirit that prevails in the New Testament, by whom the figures fulfilled in the latter were indited in the former, the use of the Old Testament passages in the New Testament will always remain obscure." Olshausen on the Gospels, Vol. III. p. 376, Clark's edition.

Testament prophecies of the Messiah and his kingdom, as to excite opposition and persecution, instead of securing approbation on the part of their fellow-countrymen. That they did so interpret is beyond all contradiction[1], and is of itself fatal to *any* theory of accommodation[2].

It is also to be observed, that though the appeal to the Old Testament is, as we should expect, more frequent where Jews are specially addressed—as, for instance, in S. Matthew's Gospel as compared with that of any other Evangelist, yet it is the same *in kind*, equally deferential, equally final, when Gentile Christians, who had no predilection for the Old Scriptures, were chiefly in the writer's view[3].

[1] Matt. xv. 7—9, xxi. 42—46; Luke iv. 25—29; Acts ii. 23 ff. iii. 13—15, with 18, 20—24. S. Stephen certainly hastened his death by the use which he made of the Old Testament, Acts vii. See also Acts xiii. 27, 40, 41, 46, 47; xxviii. 25—28.

[2] The distinction between an accommodation in form and an accommodation in fact, obvious as it appears, has been recklessly disregarded of late by theological writers in our own country as well as abroad. An accommodation in form is always lawful and often desirable: an accommodation in fact is simply immoral. S. Paul accommodated the form of his teaching to the requirements of his pupils when he was made all things to all men, that he might by all means save some. (1 Cor. ix. 22.) He refused to allow of any accommodation of the facts, or, what amounts to the same thing, of the doctrines of Christianity to the prejudices of its recipients when he withstood S. Peter to the face, because his conduct implied that the necessity of circumcision to salvation might be denied to Gentiles, and yet conceded to Jews. (Gal. ii. 11, ff.)

[3] See, for example, Acts x. 43. In Rom. xv. 1—13, where S. Paul's object is to lead the Jewish and Gentile sections of the Church into godly unity (vv. 5, 6), he brings to bear on both alike the authority of the Old Testament (vv. 8—12). I may remark, by the way, that this passage seems to be decisive as to the existence of a purely Jewish and a purely Gentile element in the Roman Church when the Epistle was written; a conclusion which is quite compatible with the hypothesis

The fact that the *esoteric* teaching of Christianity entirely accords in this respect with the exoteric, furnishes an additional argument were it needed. There is not the least hint that our Lord, when alone with the twelve, recommended them to accommodate their teaching at first to the prevailing opinion of their countrymen touching the Old Testament, but at the same time intimated that this was merely a temporary expedient, or a step to a higher condition; and that their ultimate object should be to free the Church from the trammels which bound it to the Law and the Prophets. It was in private and in prayer that he spoke of the son of perdition being lost, "*that the Scripture might be fulfilled*[1]." It was in private that he upbraided two of them as "fools and slow of heart to believe all that the prophets had spoken," and "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself[2]." It was when about to part from them that he said: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me." "Then opened he their understanding," the Evangelist adds, "that they might understand the Scriptures, and said unto them, Thus *it is written*, and thus it behoved Christ to suffer, and to rise from the dead the third day[3]."

The subsequent history of the Church does not afford evidence, that as the Jewish element gradually ceased to preponderate, and finally became almost

that the Church was *chiefly* composed of Gentiles who had been Jewish proselytes before they became Christians.

[1] John xvii. 12. [2] Luke xxiv. 25, 27. [3] *Ib.* vv. 44—46.

extinct, the Old Testament Scriptures lost ground in comparison of the New.

2. There is another theory of the coherence of the Old and New Testament, which though directly opposed to the former theories in spirit and design, is yet open to exception, because it makes the coherence *accidental* rather than *essential*. Isolated passages in either Testament are not uncommonly taken—a single Psalm or chapter, or even a few verses, apart from their context—and because corresponding passages are found in the other Testament, because the prophecy has an undeniable fulfilment, the quotation an unmistakable source, it is triumphantly concluded that the two books cohere. This is to find a piece of the new cloth in the old garment, and of the old in the new, and to count them therefore alike, rather than because of the "subtle threads" of correspondence, which "are woven through every part of the woof and texture" of both; and which, if they sometimes rise to the surface, do so not that they may be recognised there alone, but that they may give us notice of their existence, and invite us to trace them through their hidden course. Such a view is as injurious to the cause it seeks to advocate, as it is unphilosophical and arbitrary. *The whole* Old Testament is a prophecy and a preparation, of which *the whole* New Testament is the fulfilment and the counterpart[1]. And if there be some things which seem to have no reference to Christ and his kingdom, we must remember that (to borrow a simile from S. Augustine[2])

[1] See Trench's *Hulsean Lectures* for 1845, Lecture IV. pp. 82, 83.

[2] "Non sane omnia quæ gesta narrantur, aliquid etiam significare putanda sunt: sed propter illa quæ aliquid significant, etiam ea quæ nihil significant attexuntur. Solo enim vomere terra proscinditur; sed

as the ploughshare alone turns up the ground, and yet the other parts of the plough are necessary; as the chords of the lyre alone are struck and speak, and yet the framework of the lyre cannot be dispensed with; so in prophetic history there may be portions which, though introduced not so much for their own sake as to give unity and symmetry, to support and consolidate the rest, are nevertheless valuable and even indispensable.

3. Nor is that a more satisfactory view of the connexion between the two Testaments, which was adopted, often with the best intentions, by some of the early Fathers in their allegorical interpretations of the Old Testament, and which has since frequently reappeared with various modifications in the Christian Church. According to that view the Old Testament is robbed in whole or in part of its true character, as being an integral portion of the *history* of redemption, and is regarded as little more than a series of illustrations and representations of redemption; sound principles and rigid rules of exegesis are set at nought by a licence which owns no sway but the caprice or the ingenuity of the interpreter; and the two great divisions of holy Scripture are united by a superficial resemblance instead of an essential coherence. The facts and histories and institutions of the Old Testament are indeed prophetical of the New; but they are real facts and histories and institutions notwithstanding. They are significant of things

ut hoc fieri possit, etiam cætera aratri membra sunt necessaria: et soli nervi in citharis et hujusmodi vasis musicis aptantur ad cantum; sed ut aptari possint, insunt et cætera in compagibus organorum, quæ non percutiuntur a canentibus, sed ea quæ percussa resonant, his connectuntur. Ita in prophetica historia dicuntur et aliqua quæ nihil significant, sed quibus adhæreant quæ significant, et quodammodo religentur." *De Civ. Dei*, Lib. XVI. c. 2. Paris, 1838.

to come, and sometimes afford figurative representations of them; but they can no more be regarded as mere allegories, than the child can be described to be a picture of the man.

4. The coherence, then, of the Old and New Testament is not to be resolved into prejudice and accommodation on the one hand, nor into mere arbitrary arrangement on the other. It is properly *essential*, because the essence of the two Testaments is the same, because they have a common subject and a common object. Their unity consists, I think, in the fact that they both centre in *a Person*. Holy Scripture is the record rather of a Redeemer than of redemption, of a Deliverer than of deliverance, of a Saviour than of salvation. Man in his ruin and misery as a sinner is taught to hope not in an abstract idea, but in a living Person. *Christ* is the substance of both Testaments, and therefore they are one. It was *Christ* of whom Adam heard, and Enoch prophesied, whose day Abraham rejoiced to see, whose glory Isaiah saw[1]. Moses "refused to be called the son of Pharaoh's daughter; esteeming the reproach of *Christ* greater riches than the treasures in Egypt[2]." Israel in the desert drank of that spiritual rock that followed them, and that rock was *Christ*. They rebelled and were disobedient, and he whom they tempted was *Christ*[3]. David "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he would raise up *Christ* to sit on his throne...spake of the resurrection of *Christ*[4]." And Apostles and Evangelists, when they came,

[1] Jude 14; John viii. 56; Isa. vi. with John xii. 39—41.
[2] Heb. xi. 24—26.
[3] 1 Cor. x. 4, 9.
[4] Acts ii. 30, 31.

spoke and wrote of the Gospel of God "which he had promised afore by his prophets in the holy Scriptures concerning his Son *Jesus Christ* our Lord[1];" and therefore they were at unity with those who had gone before; for Jesus Christ is the same yesterday, and to-day, and for ever.

5. The essential nature of the coherence of the two Testaments is a necessary consequence of the *progressive* character of the revelation which they contain. In this, as in many other respects, the Bible approves its divine origin by its obedience to the laws which are observable in the works of nature. Man works by addition, God by development. Stone upon stone, chamber after chamber, is added from without, until the building is complete. Part after part is unfolded from within, till the seed having put forth its tender shoot, and become successively the twig, the sapling, and the tree, stands forth the monarch of the forest; or the fœtus, having become instinct with life, rises through the infant, the child, and the youth, to the full-grown man. Such has been the growth of holy Scripture. In the first promise, given in Eden, was contained, as in its germ, the whole revelation, which through four thousand years gradually expanded itself;—*that* was as the grain of mustard-seed, which is the least of all seeds, but which, when it is grown, becometh a tree. The growth was not indeed always equal, for here too the analogy with the animal and vegetable world held good. There were times of rapid progress, times of station, times even of seeming retrogression. When the highest stage of Old Testament revelation had been reached, the principle of

[1] Rom. i. 2, 3.

expansion lay dormant for four hundred years, and might perchance have been thought to be dead, and the Canon to be closed. But it was but the lethargy which ushers in a higher existence,—the death which is the gate of life. In a very few years after this dormant period—but a little moment in the history of revelation, the interval between the writing of the first and last books of the New Testament—Christianity emerged from and shook off its Jewish garb and envelope: the sheath that had hitherto enfolded its petals fell off, and the flower burst into full-blown beauty: the child became a man, and put away childish things.

6. It seems necessary thus carefully to define at the outset the kind of coherence which is claimed for the two Testaments. For, essential as is the difference between the two kinds of errors on the subject which have been mentioned, between the cold and heartless criticism which employs perverted talents and desecrated learning in the attempt to rob others of the prize which itself has never learned to value, and the weak-minded or careless assertion of the truth which the heart embraces and the life obeys; certain as it is that the master-clue to the right understanding of the Old Testament is the knowledge that Christ is there, so that with that in his hand the wayfaring man, though a fool, shall not fatally err, but shall find those Jewish Scriptures able to make him wise unto salvation, *through faith in Christ Jesus;* it can hardly be doubted that much mischief has arisen to the Church from the unguarded and unthinking manner in which this truth has often been stated and maintained, and that at a time when our holy religion is being assailed from the side of the Old Testament, it behoves us to have a rational

as well as a hearty conviction of the coherence that binds together the Law and the Gospel.

We are going, then, to open the Bible in order to find in it, not an accommodative, or accidental, or superficial, but an essential coherence between its two Testaments, arising out of the progressive development of the Revelation which it contains. And this coherence will be traced, as has been said, in facts and truths and doctrines, not abstractedly considered, but regarded in their relation to a Person, round whom they range themselves, and who is the centre of them all. My work will be done if it be proved that the whole Bible is the revelation of Jesus Christ, the record that God is in Christ reconciling the world unto himself.

CHAPTER II.

COHERENCE TRACED IN THE PROMISE OF THE DELIVERER.

IF the title-deeds of an estate in this kingdom consisted of two sets of documents, one set of early date comprising a grant in reversion of the estate made by the Crown at the time of the Conquest to the lineal ancestors of the present owner, with the express condition that actual possession should be contingent upon a certain contemplated, though at that time distant, event, and also renewals of the grant on the same terms in some successive reigns, accompanied by a more and more detailed description of the extent and position of the estate, of which little more than the name had originally been mentioned; and the other set of documents, of later date, authorising the then heir to enter upon possession, and doing so with express reference to the earlier documents, and avowedly in fulfilment of the grant therein made and ratified, all obstacles being declared to be now removed, and accompanied also by plans and inventories, which, though much more full and particular, accorded exactly in general outline and leading features with the earlier plans and inventories; it can hardly be doubted that the first set of documents would be considered as important to the validity of the title as the last; and that the coherence of the two would be allowed to be essential. It will be shewn, in this

Chapter, that a relation, not altogether unlike that which has been supposed, subsists between the Old and New Testament; that the Old Testament has the original grant, the promise made, repeated, and enlarged through succeeding generations, accompanied by the constant intimation, that the time of the promise is not yet; while the New Testament bestows actual possession, and that avowedly in fulfilment of the previous promise, because "the fulness of the time" is now come[1]. And if such a relation be established, it will follow, as a necessary consequence, that the earlier Testament is no less an integral part of the title-deeds of the inheritance of the saints than the later, and that in this respect the two Testaments essentially cohere.

The positions, then, to be maintained, are these:

I. That there is in the Old Testament a growing *promise* of a Redeemer, and a constant *expectation* based thereupon; and

II. That there is in the New Testament the advent of the Redeemer, avowedly in fulfilment of the promise and in satisfaction of the expectation.

I. The Old Testament, after saying just so much as was necessary to shew how man came to be, and to need redemption, passes at once to its proper subject, the great idea which underlies it all, the Redeemer.

1. The promise recorded in the third chapter of Genesis, and made immediately that redemption became possible, is, as has been said, the germ of the complete revelation. It is unnecessary here to define precisely how far the fathers of our race saw into the import of the words addressed to the serpent: "I will put enmity

[1] Galat. iv. 4.

between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." It is enough for the present argument if they construed them into a promise of Deliverance from the mischief which the serpent had brought upon them: and, when the words themselves, together with the extraordinary and solemn circumstances under which they were spoken, are carefully weighed, it is scarcely possible to deny them thus much of significance for their first recipients[1]. It is not impossible that Adam, taught by the Spirit of God, and quickened by the growing perception that the destinies of the whole race had been already involved in the act of an individual, recognised in the promise *the Person of the Redeemer*, and perceived that as the Prince of darkness was chiefly aimed at, though his associates, both angelic and human, were included in the denunciation, so the Prince of light was pre-eminent as the Leader of the victorious cause, though his followers were also included in the predic-

[1] Bishop Horsley, in one of his sermons, supposes this prophecy to be submitted to the judgment of an intelligent heathen, and describes the manner in which his first impression, produced by the mere recital of its terms, would probably be modified and enlarged by his being made acquainted with the occasion of the prophecy and its attendant circumstances. He adds: "I must here observe that Adam, with respect to the insight he may be supposed to have had into the sense of this curse upon the serpent, was probably for some time much in the situation of our supposed heathen—aware that it contained a general intimation of an intended deliverance, but much in the dark about the particular explication of it. This prophecy was therefore to Adam, when it was first delivered, so far intelligible as to be a ground of hope—at the same time that the darkness of the terms in which it was conceived must have kept him anxiously attentive to every event that might seem connected with the completion of it, and to any new light that might be given him by succeeding predictions or promises." Sermon XVI. pp. 197, 198. See also pp. 200, 201.

tion of triumph[1]. And this view is confirmed by indications, however slight, of the particular line in which the hope excited by the promise ran. "I have gotten a man from the Lord" was the comment of the mother of all flesh upon the birth of her first-born, and she named him accordingly[2]. Another child, a while after, his father called Noah, saying, "this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." But, at any rate, with the promise a faith and hope began, which, though they have changed formally, and from being implicit have become explicit, have remained the same substantially in all ages, always embracing Christ as

[1] It is contended that as זַרְעֲךָ must be taken in its plural or collective sense to include the devil and his angels and "the children of the wicked one," so זַרְעָהּ must refer not to an *individual*, but to Eve's posterity generally; especially as S. Paul so uses it in his allusion to this passage, Rom. xvi. 20. But it does not follow that, because the army is included, the captain must be excluded or degraded to the ranks. See Hengstenberg's *Christology*, Vol. I. pp. 18—20, Clark's edit.

[2] The words of Eve קָנִיתִי אִישׁ אֶת־יְהוָה have frequently been translated, "I have gotten a man, even Jehovah," or "a man (who is) Jehovah." See, for instance, Blunt's *Hulsean Lectures* for 1832, p. 6, and Luther's version, "Ich habe den mann, den Herrn." Such a translation, however, is at variance with the great principle of *progressive* revelation. It is true that some of the Old Testament saints, like Abraham, were in this respect far in advance of their age. But surely it is premature to attribute words to Eve far clearer than any that are recorded of the Virgin Mother herself, to whom it had been expressly said, "That holy thing which shall be born of thee shall be called the Son of God." Our translators have taken אֵת to stand for מֵאֵת, "from the Lord." On the whole it seems best to render אֶת־יְהוָה "with (the help of) the Lord;" a sense which אֵת may possibly bear in Gen. xlix. 25. See also אִתִּי, c. xxx. 29. Gesenius has "I have gotten a male (i.e. a son) by the aid of Jehovah." Maurer, "cum Jova, i.e. Jova adjuvante."

their object, and resting on the promise of God as their ground. It is probable, because it accords with the divine method of progressive revelation, that Enoch, who prophesied of the second coming of Christ[1], was not altogether ignorant of his first coming, and that he imparted a further insight into the meaning of the original promise. But however that be, the present argument only assumes that that promise was possessed and treasured by the Church before the Flood, and that it excited and kept alive a hope of Deliverance. That it did so will be the more readily admitted if it be borne in mind, that it came in aid of that cherished remembrance of past glories, and earnest longing after restoration to them, which it is the nature of man to entertain[2].

Each fresh epoch in the Church's history was marked by a repetition, and enlargement of the promise.

2. When the world began again, in a manner, after the Flood, Noah, under the influence of the prophetic Spirit, uttered a prediction which, though still obscure, was in advance of the prophecy in Eden, inasmuch as it narrowed the limits within which the deliverance was be to expected. He beheld a degree of *spiritual* prosperity destined for Shem, so great, that words failed him to express it, and he therefore betook himself to thanksgiving to God, by whom it was to be conferred. "Blessed be Jehovah, the God of Shem[3]!"

[1] Jude 14.

[2] Blunt's *Hulsean Lectures* for 1832, pp. 3, 4.

[3] Gen. ix. 26, 27. "Sed quæ causa est quod non dicit, benedictus Sem, sed, benedictus Dominus Deus Sem? Respondeo: Fit hoc propter excellentem benedictionem. Non enim hic loquitur de corporali benedictione sed de benedictione futura per semen promissum. Eam tantam videt esse ut explicari verbis non possit. Ideo se vertit ad gratiarum actionem. Ac imitatus hunc ipsum locum videtur Zacharias (Luc. i.)

The hope of deliverance, which before wandered over the whole family of man, "the seed of the woman," was henceforth confined within one of the three great divisions of the race, the posterity of Shem. At the same time it was intimated that the descendants of Japheth should in due course partake of the blessing. It cannot be too strongly insisted upon, that these promises and predictions were not stars that gleamed for the moment of their utterance, upon the world's darkness, and then disappeared again, or were only visible to the prophet's far-seeing eye. Having once risen they kept their place unwavering in the Church's firmament, not eclipsed, as stars of greater magnitude from time to time appeared, nor dying out, but rather gaining their full lustre, when the Sun of righteousness, of whose light they had from the first received, rose with healing in his wings. There was a Church and an openly professed religion in those early days, for men had begun to call upon the name of the Lord. And the promise and hope were the very ground and substance of that religion—not the privilege of a few, but the common property of all: else, what mean the "preachers of righteousness," the "priests of the Most High God," the men who would "command their children and their households after them, that they should keep the way of the Lord to do judgment and justice," of whom we read[1]?

3. With Abraham a time of large and rapid development came in. The choice of his family out of all the descendants of Shem, accompanied by their significant

cum in eodem argumento dicit; Benedictus Dominus Deus Israel." Luther in loc.

[1] Gen. iv. 26; 2 Pet. ii. 5; Jude 14; Gen. xiv. 18, xviii. 19.

removal from their father-land and continued sojourn as strangers in a strange country, was a further narrowing of the limits of the promise, and a fresh contraction of the channel of hope. If we doubted whether the father of the faithful understood by the promise thrice given to him, "in thee shall all the nations of the earth be blessed," that he was to be the medium of a *spiritual* blessing to the whole family of man, the doubt is set at rest by the word of Christ, "Your father Abraham rejoiced to see my day, and he saw it, and was glad[1]." These words seem clearly to imply that some vision of Christ—who therefore then was, or he could not have been seen by Abraham—was vouchsafed to Abraham during his lifetime; a vision of Christ's day, which, if it embraced chiefly his glory, comprehended also, or pre-supposed, some acquaintance with his atoning work and sufferings[2]. And now at least, if not before, the *Person* of the Redeemer was manifest. The comment of S. Paul, "He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ;" in using, that is, the word "seed," which may have

[1] John viii. 56.

[2] If ἠγαλλιάσατο ἵνα ἴδῃ be rendered "earnestly desired to see" (Scholefield's *Hints*), "Gestivit cum desiderio," (Bengel,) it will mean that the patriarch was excited by the types and promises he had received to desire earnestly some fuller insight into their meaning; and his wish, the next clause of the verse informs us, was granted.

"*Diem meum.* Diem Majestatis Christi, Phil. i. 10, qui dies omnia Christi tempora, etiam in oculis Abrahæ, præsupponit." Bengel in loc. See also Olshausen in loc. The notion of Lampe and others, that the vision referred to happened to Abraham after his death, is answered by Hengstenberg, when he says, "It is the custom of Jesus to argue with the Jews from *Scripture*, and he cannot therefore here be appealing to an assumed fact which could not be proved from it." *Christol.* Vol. I. p. 41.

either a plural or a singular sense, God did not intend the plural or collective, but the singular or individual meaning[1], was a comment which Abraham had been taught to make for himself.

But it was still the age of expectation, not of possession. The promise itself was the inheritance then. The thing promised must be tarried for till the seed should come, to whom the promise was made: so that it would not be untrue to say literally, that Isaac and Jacob were the heirs with Abraham of the same *promise*[2]. A precious heritage it was, full of present blessing, and not lightly to be despised[3], but yet only the promise. "I have waited for thy salvation, O Lord[4]," was an epitome of the life of a saint of those days. In the patriarchs' time, indeed, the temporal promise of possession of the land of Canaan had not been fulfilled, and we might therefore have supposed that that was the object of their hope, were it not for the testimony of an inspired writer, that they were looking further and higher, even for "the city which hath the foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them....Now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city[5]." And in proof that it was not the promise of Canaan, but a better promise, which engaged their faith and hope, and

[1] Gal. iii. 16. See Hengstenberg's *Christology*, Vol. I. pp. 44, 45. "Dies Christi, qui in semine, quod stellarum instar futurum erat, sidus maximum est et fulgidissimum." Bengel.

[2] Heb. xi. 9. [3] Gen. xxv. 34, with Heb. xii. 16, 17.

[4] Gen. xlix. 18. [5] Heb. xi. 13—16.

the faith and hope of all the Old Testament saints, it is added: "These all"—David and Samuel and the prophets[1] who lived after, as well as those who lived before the occupation of Canaan—"having obtained a good report through faith, *received not the promise*[2]."

The promise to Abraham was renewed to Isaac[3], and again to Jacob[4], who was commissioned to forward another step the definiteness of its terms, so that now the successive predictions pointed out respectively the whole race of man, the family of Shem, the seed of Abraham, the tribe of Judah, as the quarter from which deliverance was to be expected. And in addition to the election of one tribe out of the twelve, the Personality of the Deliverer, under the title of Shiloh, came out in strong relief in the patriarch's dying benediction[5].

4. The Law of Moses was, as will presently be shewn more fully, of the nature of a *promise* and a *prophecy*, because it pointed forward, and had the shadow of the good things to come[6]. But, besides this general

[1] Heb. xi. 32.

[2] Ib. ver. 39.

[3] Gen. xxvi. 2—5.

[4] Ib. xxviii. 13, 14.

[5] Gen. xlix. 8 10. If it be said that שִׁילֹה is properly abstract, and means "rest," "tranquillity," this does not interfere with a personal reference, for, beside the very common use of abstract for concrete in Hebrew, we have the Messiah called שָׁלוֹם, Mic. v. 4, and εἰρήνη, Ephes. ii. 14. "Erit igitur tranquillitas, i.e. tranquillitatis auctor." Rosenm. in loc. The readings שִׁילֹה "his offspring," and שִׁלֹה "he to whom it (the sceptre) belongs," have little to commend them, but either of them may be adopted without necessarily injuring my argument. The passage is further discussed in the Appendix, note G. On the identity of Shiloh and Christ see Pearson *On the Creed*, Art. II. p. 155, 8vo. Camb. 1849, and Hengst. *Christol.* Vol. I. pp. 59, 60.

[6] Heb. x. 1.

"The people of all other nations, but the Jewish, seem to look backwards and also to exist for the present; but in the Jewish scheme

character, it included in the same dispensation prophecy strictly so called. The earlier and rarer prophecies of the Star that should come out of Jacob, and the Sceptre that should rise out of Israel[1], of the Prophet whom the Lord their God would raise up unto them[2], were, indeed, succeeded by a period unmarked by decided progress; and, till the days of David, the prophetic spirit seemed almost to slumber. Then, however, another important advance was made; and whereas before only the *tribe* had been specified, now the particular *family* was selected, from which the Deliverer was to spring. He was henceforth to be looked for as *the Son of David.* For, though some of the terms of Nathan's prophecy[3], such as, "He shall build me a house;" "If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men," as well as the use subsequently made of it by the national poets[4], fix its reference to Solomon and his successors on the

everything is prospective and preparatory; nothing, however trifling, is done for itself alone, but all is typical of something yet to come." Coleridge's *Table Talk*, Vol. I. p. 57.

"That mysterious volume, so large, so various, whose remotest authors are a thousand years asunder, had a single character, and that character was promissory. *That* still follows it through all its many styles and all its mazy windings; *that* still is found—yea, more distinctly caught—in the dim recesses of those half revealings, where it whispers more than it speaks aloud. It is, in truth, as some vast forest—its own Lebanon or Carmel—dusky and shadowy, yet with wondrous breaks and glimpses of sudden light, strange shapes and spectres in the gloom, and sometimes darkness thick as midnight: but a majestic spirit haunts the obscure immense—the spirit of the future. Its presence startles us when we least expect it; and we walk with reverence and godly fear, feeling that all we see is holy, and all we see not, holier still."—Archer Butler's *Sermons*, 1st Series, Serm. XIV. p. 191, 2d edit.

[1] Numb. xxiv. 17. [2] Deut. xviii. 15. See below, p. 48.

[3] 2 Sam. vii. [4] See Psalms lxxxix. cxxxii.

throne, that reference neither exhausts the meaning of the prophecy and its after quotations, nor satisfactorily accounts for the solemn oath on God's part which seems to have accompanied it[1], and the strong emotion which its communication excited in the breast of David. Much less does it shew cause for the undoubted national belief, that God had sworn with an oath to David, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; a belief which the inspired Apostle of the circumcision knew to be both deeply-rooted and correct, or he would not have argued upon it as he did in his sermon on the day of Pentecost[2].

But, in addition to this, David was favoured with immediate communications of a far clearer and more definite kind than those which had been previously vouchsafed, and a comparison of his Psalms with the earlier prophecies, shews a large development of the promise. The idea of a *suffering* Deliverer, which, though contained in the first promise, had in the wisdom of God as yet lain dormant, was now for the first time brought prominently forward, and his sufferings were minutely detailed. At the same time, on the ground-work afforded by the *kingly* government which the theocratic nation now possessed, were built glowing and lively descriptions of the glorious and beneficent reign of king Messiah. From this time forth a Deliverer who should be doubly great, great in suffering and great in glory, was the theme of prophecy.

5. The general character of these prophecies and

[1] Ps. lxxxix. 3, 35; Ps. cxxxii. 11.

[2] Acts ii. 30. See also Matt. ix. 27; xx. 30; xxi. 15; xxii. 42; John vii. 42.

of that other galaxy of predictions, the last and brightest of all, made by the prophets commonly so called, helps to establish the two points now under consideration; viz. first, that there was a *growing* and *advancing* promise of a Deliverer in the Old Testament; and secondly, that parallel with that promise there ran in the true Church, in "the remnant," which even in the worst times God reserved to himself, a growing and advancing hope and expectation. The trumpet of prophecy, whose first faint notes had been heard in Eden, now swelled loud and clear, and proclaimed with no uncertain sound that the Deliverer was on his way. The stream which had been but a slender thread, its onward motion at times scarcely perceptible, its course at other times doubling back, as it were, upon itself, now rolled a mighty river, deep and broad and rapid. They were no obscure allusions or dark intimations merely, which the Church now possessed. All the more important events of the coming Redeemer's life and death and subsequent kingdom and exaltation were foretold. He was to be "the mighty God, the everlasting one[1]," and yet a child born. Bethlehem was to be his birthplace[2], Galilee his country[3], a virgin his mother[4]; he was to preach good tidings to the meek, and to bind up the broken-hearted[5]; though her king, he was to come to the daughter of Sion just and having salvation,

[1] אֲבִי־עַד Isa. ix. 5. (Heb.) May not this mean "the everlasting One," literally, "Father of eternity," rather than "the everlasting Father," as in our version? The use of בֵּן to denote the character or attributes of a person is common, and a like use of אָב is acknowledged to obtain in proper names, *e.g.* אֲבִישָׁלוֹם "father of peace," *i.e.* peaceable, אֲבִי־אֵל "father of might," *i.e.* mighty. In the passage under consideration בֵּן would be obviously inappropriate.

[2] Mic. v. 2. [3] Isa. ix. 1, 2. [4] Ib. vii. 14. [5] Ib. lxi. 1.

lowly and riding upon an ass, and upon a colt, the foal of an ass[1]; he was to be despised and rejected of men; he was to be led like a lamb to the slaughter[2]; his garments were to be parted, and lots cast upon his vesture[3]; his hands and feet were to be pierced[4]; he was to have vinegar given him to drink[5]; he was to pour out his soul unto death; he was to be numbered with the transgressors; his grave, though intended to be with wicked men, was in reality to be with a rich man[6]; his soul was not to be left in hell, neither was his flesh to see corruption[7]; he was to sit on the right hand of Jehovah till his foes were made his footstool[8]; his kingdom was to spread, till ultimately the kingdom and dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High[9].

Such a chain of prophecies as the Old Testament contains could not but excite earnest hopes and longings; and accordingly we are told that many prophets and righteous men desired to see the things of which those prophecies spoke, and that the prophets themselves "inquired and searched diligently," "searching what or what manner of time the Spirit of Christ which was in them signified, when it testified beforehand the sufferings of Christ, and the glory that should follow." Nor was the search altogether fruitless, for it was revealed to them, that not unto themselves they ministered those things[10]. *The promise*—enlarged and made plain, but still only the promise—was yet a little longer the Church's

[1] Zech. ix. 9. [2] Isa. liii. 3, 7. [3] Ps. xxii. 18.
[4] Ib. ver. 16. [5] Ps. lxix. 21.
[6] Isa. liii. 9, as rendered in Messrs. Mason and Bernard's Hebrew Grammar, Vol. II. p. 305.
[7] Ps. xvi. 10. [8] Ps. cx. 1. [9] Dan. vii. 27. [10] 1 Pet. i. 10—12.

heritage. The Canon of the Old Testament closes with words which could not, and did not, fail to keep alive anticipation: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse[1]."

II. If "the unconscious prophesyings of heathendom," as they have been called, the expectation—such as it was—of a Deliverer, derived by the heathen world from the early traditions of our race, and indirectly from the Jewish Scriptures, and strengthened and moulded it may be in some degree by the consciousness of want which a few nobler spirits experienced, is not to be disregarded; if it demands explanation, and is to be taken as significant of something in store for it, which was one day to be its complement; what shall we say of the expectation so gradually and systematically roused and sustained among the chosen people of Israel? Is the whole scheme of Old Testament prophecy with all its evidence of design to be ignored, or regarded as nothing more or greater than the wandering desires and untutored longings of the heathen world? Were the Old Testament a mere human production it could not stand alone; it would imperatively demand a counterpart—another Testament—to save its writers from the charge of having sedulously and skilfully raised the largest and most definite hopes in the minds of their readers, though those hopes were never destined to be fulfilled. How then can it be imagined that the divine inspiring Spirit, whose goodly work that Old Testament scheme is, having gone thus far in a regularly advancing revelation

[1] Mal. iv. 5, 6.

of the coming Deliverer, should then have broken off his purposes, and marred his work, and left the half-finished building an anomaly and a proverb?

But it is not so. So far from there being a vast hiatus, a bridgeless gulf, between the two Testaments, there is not even an interruption in the continuity of Revelation. The New Testament is not a commencement *de novo*, but only the last grand stage of development—gradual still, though rapid—perfecting, not superseding, what had gone before. I am to shew that as there is in the Old Testament a growing promise of a Redeemer and a constant expectation based thereupon, so there is in the New Testament the advent of the Redeemer avowedly in fulfilment of the promise, and in satisfaction of the expectation.

1. It is observable that, as though to place beyond doubt the essential coherence, in this respect, of the two Testaments, the promise and hope with which we have been familiar in the Old Testament do not culminate there, but in the New Testament. There is in the New Testament a prelude in harmony with both Testaments, to remind the ear that the whole strain is one—a recapitulation of the former argument, that the mind may not lose the sequence. To Zacharias, the father of the Baptist, to Mary, the mother of Jesus, and to Joseph, her future husband, promises of the Saviour as yet unborn, were given. There was at the time of the birth of Christ *a class* of persons in Jerusalem, though how numerous we are not informed, who were "*looking for redemption.*" There was one just and devout man, *waiting for the consolation of Israel*, who was a kind of connecting link between the two Testaments, standing related to both dispensations; who waited and hoped

with the saints of the Old Testament, and received and rejoiced with the saints of the New; to whom it was revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

2. And there is abundant evidence from the Gospel history, that the expectation of the Messiah derived from the Old Testament had, at the time of his advent, pervaded all ranks of men in Judæa, and that the popular mind was quite prepared for the fact, if not for the manner, of his coming. The announcement that Jesus of Nazareth was the Christ, was never met by the question, What right have we to expect a Christ at all? The expectation was acknowledged on all hands to be well-founded, and was even beginning to grow impatient of delay. There comes one preaching in the wilderness of Judæa and baptizing, and all men muse of him in their hearts whether he be *the Christ*[1]. He declares that he is not the Christ, but his forerunner, and requires as a condition of admission to the new kind of baptism which he practises, a profession of belief in him who should come after him; and so ripe is the whole population for such a belief, that there go out to him "Jerusalem (the whole city), and all Judæa and all the region round about Jordan[2]." Wise men from the East arrive at Jerusalem, asking, Where is he that is born King of the Jews? and when Herod gathers all the chief priests and scribes of the people together, and demands of them where *Christ* should be born, they are neither startled nor at fault, for the answer is written in their

[1] Luke iii. 15.

[2] Matt. iii. 5. See Blunt's *Hulsean Lectures* for 1832, pp. 24—26. Perhaps also the name given to the object of desire, ὁ ἐρχόμενος, "The person confessedly expected," (Bishop Middleton in loc.) makes for my argument. Matt. xi. 3; Luke vii. 19; John xi. 27.

sacred books. An ignorant Samaritan woman meeting with one whom she perceived to be a prophet, falls at once on suspecting that he is something more, and gives utterance to her suspicion in the words, "I know that *Messias* cometh;" and on being answered, "I that speak unto thee am he," uses it as an argument to draw the men of her city to the wonderful stranger, that he might be perhaps the long-expected Deliverer; "Come, see a man which told me all things that ever I did; is this the Christ[1]?" The effect of the personal intercourse to which she invites them is the conviction, that their long-cherished hope, grounded on the Old Testament, is gratified: for they say, "We have heard him ourselves, and know that this is indeed *the Christ the Saviour of the world*[2]."

3. The hold which this expectation had on the national mind is also shewn, by the ease and frequency with which it was taken advantage of by impostors to serve their own ends[3]. The Messiah expected was not, indeed, the Messiah whom the prophets described, or such impostors would never have been tolerated. The Jew then, like the Gentile now, too often took only just so much of the Scriptures as he found agreeable, and moulding what he did take to suit his preconceived opinions, made it speak what the reader desired rather than what the writer intended. The sufferings of the Messiah were almost entirely overlooked. His glory

[1] John iv. 29, "*μήτι οὗτός ἐστιν ὁ Χριστός;*" as rendered in Professor Scholefield's *Hints*.

[2] The prevalence of the expectation appears also in John i. 42; vii. 41; xii. 34.

[3] Acts v. 36, 37. Joseph. *Antiq. Jud.* Lib. xx. cc. 2, 6, 7. *De Bell. Jud.* Lib. VII. c. 31, as referred to by bishop Kidder, *Demonstration of the Messias*, Vol. I. pp. 45—47.

was to consist in breaking the Roman yoke, and making Jerusalem instead of Rome the mistress of the world. The national hope was partial and perverted, but a national hope there was, and one whose roots struck deep into the soil of the Old Testament.

4. Now the Christian religion, at its first promulgation, claimed for itself both this general expectation and the whole Old Testament promise out of which it sprang. There are some difficulties no doubt in "the manner in which our Lord and his Apostles understood and applied the Scriptures of the Old Testament, of which no satisfactory solution can be given, without a clear and comprehensive insight being first obtained into the connexion subsisting between the preparatory and the ultimate things in God's kingdom[1]." Yet even where these difficulties exist the New Testament is *declared* to rest upon the Old, though it requires an experienced eye to detect the points of contact and the manner of support. But by far the greater part of the passages of the New Testament in which the Old is quoted or referred to, are obvious proofs of the essential coherence of the two books. In this matter of the promise and its fulfilment, so explicit and positive are the assertions of the New Testament, that all possibility of misapprehension on the part of the reader is at an end; the mistake, if it exist anywhere, is on the part of the writer, in which case, the New Testament is in error, and, therefore, is not given by inspiration of God. The essential coherence of the two Testaments is a *fundamental* truth. In giving it up we give up the whole Bible: the Old Testament becomes unworthy of

[1] See Professor Fairbairn *On the Typology of Scripture*, Book II. App. B. Vol. I. pp. 382, ff. 2d edit.

our trust, because, as we have seen, it excites false and groundless hopes; the New Testament cannot command our allegiance, because its writers have entirely mistaken their relation to the ages before them; and the authors of both Testaments, so far from speaking as they were moved by the Holy Ghost, are found false witnesses of God[1].

S. Luke informs us in the opening of his Gospel, that on occasion of the circumcision of John the Baptist, and in prospect of the approaching birth of the Christ, whose forerunner he was to be, "his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, *as he spake by the mouth of his holy prophets, which have been since the world began*... to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham[2]."

Here a New Testament writer describes a prophet filled with the Holy Ghost, as asserting, that in the birth of Christ, God was fulfilling the oath to Abraham, "by myself have I sworn, that in blessing I will bless thee... and in thy seed shall all the nations of the earth be blessed," the promise to David, "the Lord telleth thee he will build thee a house," and the word which he had spoken "by his holy prophets since the world began." In other words, S. Luke tells us, that we have the testimony of God himself, that the Deliverer of whom he writes is the Deliverer promised from the

[1] See Appendix, note A.

[2] Luke i. 67—75. See also ver. 54, 55.

beginning. What coherence could possibly be more essential than that between the two Testaments implied by such language?

The same S. Luke makes S. Paul, an apostle of the new religion, affirm in the synagogue at Antioch in his sermon on behalf of Christianity, that "of this man's (David's) seed hath God, *according to his promise*, raised unto Israel a Saviour *Jesus;*" that it was through not knowing *the voices of the prophets*, that the Jews in Jerusalem had *fulfilled them* in condemning Christ, and that the preachers of Christianity declared good tidings, how that "*the promise made unto the fathers*, God had fulfilled to their children in that he had raised up *Jesus* again[1]."

S. Paul opens his Epistle to the Roman Church, by announcing himself as an apostle, "separated unto the Gospel of God which he had *promised before by his prophets in the holy Scriptures*, concerning his son Jesus Christ our Lord[2]." And further on in the same Epistle he says, that "Jesus Christ was a minister of the circumcision *to confirm the promises made to the fathers*," and that in him the Gentiles also were to glorify God for his mercy, because in him was fulfilled what had been *written*, relative to the extension of religious privileges to the heathen world[3].

And, to adduce but one more passage out of very many, the writer of the Epistle to the Hebrews assumes it in a very remarkable manner to be an acknowledged truth, that the oath and promise to Abraham, to which I have so often referred, were an oath

[1] Acts xiii. 23, 27, 32—36. Observe especially the expression, "*when they had fulfilled all that was written of him.*" ver. 29.

[2] Rom. i. 1—7. [3] Rom. xv. 8—12. See also xvi. 26.

and promise to the Christians for whom he was then writing, and, of consequence, that the thing promised, the Deliverer assured to Abraham and to us, was the same. Having desired his readers to be imitators of those who through faith and patience inherit the promises, he adds, "For when God made promise to Abraham, because he could swear by no greater he sware by himself," and then subjoins this comment, "wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that.... we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us[1]." There is no sequence in the train of thought unless οἱ κληρονομοῦντες τὰς ἐπαγγελίας—the Old Testament saints among whom Abraham is mentioned—are included with all Christians in one common class, οἱ κληρονόμοι τῆς ἐπαγγελίας; unless the promise made to Abraham is a promise made to us Christians who have fled for refuge to lay hold on the hope set before us; unless, that is, the promise and the hope of the Old Testament and of the New are substantially the same. There is great force in this *undesigned* assertion of the principle I am maintaining.

These, therefore, and similar passages warrant the conclusion, that the New Testament is avowedly a record of the fulfilment of the Old Testament promise and of the satisfaction of the Old Testament expectation; that it is in fact an expansion and working out of its own saying, "However many be the promises of God, in *him* (*Christ*) is the yea, and in *him* the Amen[2]:" and that,

[1] Heb. vi. 12—18.

[2] 2 Cor. i. 20,—"ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ ἀμήν."

consequently, in the general view of the promise and its fulfilment there is an essential coherence of the Old and New Testaments.

"The works of the Lord are great, *sought out* of all them that have pleasure therein[1]." It may be enough to have established the essential coherence of the Old and New Testaments upon the broad ground of their both centering in the same Deliverer, promised in one Testament and bestowed in the other; but it will be both interesting and profitable to pursue the inquiry further. All that God does is highly finished and thoroughly worked out. The minutest features of nature are as fertile as its grandest parts in proofs of the divine wisdom and goodness. The same law of motion rules the globe and sways the falling leaf. The same property of light spreads the rainbow along the vault of heaven and paints the flowers of the field. Holy Scripture wears this stamp also of divine workmanship, and we may confidently set ourselves to trace throughout the whole structure of the Bible, the presence of any great truth or principle which we have observed to hold a prominent place in its pages. I proceed, therefore, to look for essential coherence in the delineations which the two Testaments give of *the Office, the Work, and the Person* of the Deliverer.

[1] Ps. cxi. 2.

CHAPTER III.

MESSIAH.

COHERENCE TRACED IN THE OFFICE OF THE DELIVERER.

THE title of *Christ*, which is the common official designation of the Deliverer in the New Testament, and from which both his religion and his followers derive their name, contains some of the strongest as well as most obvious proofs of the relation between the later and earlier Scriptures. Indeed it appears almost incredible, that any who call themselves *Christians*, should doubt the essential coherence of the Old and New Testaments. For Christ, whose name they bear, is assuredly not the Christ of the New Testament unless he be the Christ of the Old Testament also. The identity of the two, the Founder of Christianity and his associates are constantly at the pains to prove. Jesus of Nazareth is the foretold, expected Christ. That was the claim set up on his behalf by our Lord's forerunner[1]. That was the claim taken up by himself from the very outset of his public ministry[2]. On the acknowledgment of that claim both he and his enemies made discipleship to him depend[3]. To establish that claim his followers assiduously la-

[1] John iii. 28. [2] Luke iv. 16—21.
[3] Mark viii. 29; John ix. 22.

boured[1]. Belief in that claim was made the mark of a true Christian to the end of time[2]. It is written broadly on the face of the New Testament, that if Christ be not a pretender, if Christianity be not an imposture, if a Christian be not a credulous dupe, the New Testament coheres essentially with the Old. The claim of coherence is repeated as often as the name of Christ appears on the page. We ourselves, however unconsciously, admit and reiterate it whenever we speak of Christ or Christian or Christianity.

This, however, though the most patent, is not the only evidence which the name of Christ or Messiah furnishes for my purpose. The Old Testament expressly foretells the coming of a Deliverer who should be *anointed*, and should be called *Messiah*. The New Testament avowedly presents us with the same Deliverer, shewing him to us as *anointed*, calling him for us by the name of *Christ*. Herein the two Testaments essentially cohere. But that is not all. The Old Testament personifies the name and embodies its idea. Living men are among its prophecies of the Christ. They fill certain offices and do certain work. To those offices and that work they are anointed. They are, and are called christs. Those offices and that work henceforth are christly. The Christ when he comes may be expected to fulfil them both. And the New Testament once more accepts the challenge. It assigns to its Christ the offices and work of those prophetical christs, and gives him the additional names of office which they bore, corresponding to the several parts of the christly function which they exercised.

[1] Acts ix. 22, xvii. 2, 3, xviii. 5, 28.

[2] 1 John v. 1. See also ii. 22, and John xx. 31.

It is part of the Almighty's plan to conduct his intercourse with men by means of a mediator. He does not usually communicate himself to them or admit them to himself by direct and immediate contact. His government, whether legislative or executive, is carried on by a vicegerent. Access to him is enjoyed in the person of an intercessor. There is the prophet to publish and the king to enforce the law of God. There is the priest to introduce the suppliant to his Maker. At first, when the human race was told by units, these offices, held by every man for himself, terminated upon the holder. Cain and Abel were each his own priest. During the patriarchal times, when the institution of the family was predominant, they generally met in the person of the patriarch. Abraham exercised the offices of prophet, priest and king, though Melchisedek is a contemporary example of a different arrangement. When, however, religion and politics were systematized by Moses, each of these offices assumed a more acknowledged and definite shape. The prophetical office, it is true, retained something of its original independence. It was not confined to any particular tribe or family or class or sex amongst the Jews, nor even, it should seem, exclusively to that nation[1]. And though Samuel organised schools of the prophets, and prophets as teachers were probably, from that time forward, a standing order in the Jewish commonwealth; yet prophecy in the higher department of revelation appears to have been intermittent and obedient to no fixed law of operation. Still, the prophetical office had a recognised place in the Mosaic institution. The regal office, after sharing for a time the same freedom, and

[1] Balaam was not an Israelite, Numb. xxii. 5.

being represented at intervals by a lawgiver, or a judge selected indifferently from any section of the nation, was ultimately tied down to a particular tribe, and pledged to continuity of some sort by the requirements of Messianic prophecy[1]. The priestly office was, from first to last, a necessary and strictly defined part of the Jewish system. Moreover, to these offices, thus gradually settled by divine appointment, we find that anointing with oil, was the customary method of admission, and that the title messiah, or anointed, was given to prophets, priests and kings, in the Old Testament[2].

Now, these facts seem naturally to direct our thoughts to him who is pre-eminently Messiah. It appears not unreasonable to suppose that this triple order of christs of the Old Testament stands related to the Christ of the New Testament. And, if this supposition can be vindicated; if a real relation can be established; if it can be shewn, that by the christs of the Old Testament God was awakening and informing the consciousness of want, and leading it by a definite channel to find satisfaction in the Christ of the New Testament; if they are expressly declared in holy Scripture to be his types and he their antitype; if they, by what they did not, as well as by what they did, prophesied of him, and he, by gathering up in himself their names, perfecting their work, and exhausting the ideas that underlay their orders, fulfilled the prophecy; then we have under the title of Christ a fresh series of proofs of the essential coherence of the Old and New Testaments.

[1] Gen. xlix. 10. See below p. 62, and Appendix, note C.

[2] *Prophets*, 1 Chron. xvi. 22; Ps. cv. 15; 1 Kings xix. 16. *Priests*, Exod. xxviii. 41; Lev. iv. 3, &c. *Kings*, 1 Sam. xv. 1; 2 Sam. i. 14, &c.

Since the Christ of the New Testament both assumes the *Offices* and performs the *Work* of the christs of the Old Testament, these proofs may conveniently be formed into two corresponding classes. To each class I shall devote a chapter. In this chapter it will be shewn, that the Old and New Testaments essentially cohere in their view and estimate of the Messianic *Offices* of (1) The Prophet, (2) The Priest, and (3) The King.

I. *The Prophet.*

1. The fall of Adam, if it did not originate, greatly increased man's dependance on external teaching. The moral and intellectual derangement which accompanied it, grievously impaired his intuitive perception of the will of God, which, nevertheless, continued to be the standard of his duty and the arbiter of his happiness. That, too, which had crippled his powers had also enlarged his wants. A new kind of knowledge had become necessary to him. Whether the evil of the fall could be undone and the favour of heaven regained, and, if so, by what means, was now a question of incalculable moment to him. But to this the oracle within him gave no response. On other momentous subjects it spoke darkly and ambiguously; on this it was absolutely silent. To remedy this fatal ignorance, it pleased God of his great mercy to reveal his will from time to time with increasing clearness, and also to unfold the scheme of redemption which he had planned and promised before the world began[1]. It is observable that, as though to claim for himself the prophetical office from

[1] Titus i. 2.

the very outset, the Son of God solemnly inaugurated it in person in the first prophecy in Eden. It began as it was to end in him.

2. But, generally, human agency was employed in making the revelation; and there was a class of persons from very early times onward who were the authorised teachers of their fellows in morals and religion, and the accredited expounders of the divine purposes of mercy. They are spoken of by inspired men as God's "holy prophets which have been since the world began[1]." The mere existence of such a class was a witness both that man needed, and that God would impart, divine teaching. Even thus the prophets prepared the way of the Prophet. But while we must not limit the office of a prophet to the prediction of future events—for his mission was always to reform and confirm the present, often to restore and bring back the past; to turn the heart of the fathers to the children, and the heart of the children to their fathers—yet in the onward movement that characterised the whole Old Testament economy the prophets bore a prominent part. They were the Church's watchmen, who from their towers peered far into the darkness of futurity and descried dangers and victories yet to come; the pioneers who made ready the way for her forward march; the forerunners who outstripped their fellows, and lured them on by glowing descriptions of that which lay before; the spies who went up to search the land that flowed with milk and honey, and brought back of the fruit thereof, and gave a good report, and bade the Church

[1] Luke i. 70; Acts iii. 21. Enoch *prophesied* (Jude 14, 15) and Abraham is called a *prophet* (נָבִיא) Gen. xx. 7.

arise and take possession of her heritage, for the Lord had given it into her hand. The assertion of the New Testament that Christ and his kingdom is the theme of Old Testament prophecy, is so reiterated and unambiguous, that scepticism only makes itself ridiculous by its attempts to deny or pervert it. "Those things which God before had shewed by the mouth of all his prophets that Christ should suffer, he hath fulfilled." "All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "The spirit of Christ, which was in them (the prophets), testified beforehand the sufferings of Christ and the glory that should follow[1]."

3. But what is to be noticed now is the fact, that they foretold Christ *in the character of Prophet;* that they anticipated and led others to anticipate the advent of the Prophet in whom the idea of their order would be realised, in whom man would hear the voice of the Lord his God speaking to him and not die[2], who would perfect the revelation of the will of God and of God himself in a then almost inconceivable degree.

They did so, first, by the implied confession that the revelation entrusted to themselves was *unfinished.* Moses, who was admitted to closer intimacy with God than was the privilege of ordinary prophets—of whom it is said, "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face[3]"—and

[1] Acts iii. 18, 24, x. 43; 1 Pet. i. 11.
[2] Deut. xviii. 16.
[3] Ib. xxxiv. 10; Numb. xii. 6—8.

who introduced a far more systematic and detailed revelation than any that had gone before, plainly intimates that that revelation was not final, and that the Law, like every other Old Testament dispensation, was but a finished part of an unfinished whole. He leads the Jews to expect a series of prophets after him, to carry on the revelation from the point at which he had left it, and furnishes them with tests by which to try whether they were true prophets or no[1]. And the later prophets, in whom, but for this, what was lacking in Moses might have been thought to be supplied, are like him in this respect, expectant of the future. They foresee a time when God will put his law in the inward parts and write it in the hearts of his people, when they will no more teach every man his neighbour, and every man his brother, saying, Know the Lord, for all will know him from the least of them unto the greatest of them[2]; a time when the Spirit will be poured out on all flesh, when the knowledge of God and true religion will be extended beyond the narrow limits of Palestine throughout the world, when God's way will be known upon earth, his saving health among all nations. This increase of the knowledge of God they refer, as the early and unprejudiced Jewish expositors admit, to the times of the Messiah; and the writers of the New Testament put the matter beyond a doubt by quoting their predictions and interpreting them of the Christian dispensation[3], thus proving that the Prophet of the Old Testament and of the New is one, both theirs and ours.

[1] Deut. xiii. 1—3, xviii. 15—22.

[2] Jerem. xxxi. 33, 34.

[3] Compare Jerem. xxxi. 33, with Heb. viii. 7—13, and x. 16; Joel ii. 28, 29, with Acts ii. 16; Isai. xlix. 6, with Acts xiii. 46, 47.

I think, however, that Christ was more directly foretold in the Old Testament to be the Prophet of the Church. For the words of Moses to Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me," together with S. Peter's comment upon them in the Acts of the Apostles[1], are probably best explained by neither restricting them to Christ to the exclusion of the prophets, nor to the prophets to the exclusion of Christ. Such an explanation brings the verbal prediction into harmony with the actual method of the Old Testament economy. Under the titles of the promised seed, the prophet, the priest, and the king, were included a long line of typical personages, as well as the Anti-type. Why, then, should not the prediction of Moses be allowed to take knowledge of this arrangement, and be held to promise, what the fulfilment contained, a succession of inferior prophets, the types and heralds of the true, and the true Prophet in whom both it and they found their real significance[2]?

4. But the Old Testament prediction of Christ as the Prophet was so clear that it did not need the event to interpret it. The Jews who lived when our Lord came in the flesh quite understood it, and from what they read in the Old Testament were expecting One whom they called emphatically *the* Prophet.

The questions put to John the Baptist by the messengers of the Sanhedrim seem to imply a distinction between the Christ and the Prophet[3]; for after he had

[1] Deut. xviii. 15 and 18; Acts iii. 22—26; and also Acts vii. 37.

[2] See what has been before said on the promised seed as referring to Christ pre-eminently and yet not exclusively, pp. 20, 21, and note.

[3] John i. 20, 21, 25. See also John vii. 40, 41.

confessed, "I am not the Christ," they went on to ask, "Art thou the Prophet?" as though he might be the Prophet, though he was not the Christ. Perhaps that was because, not knowing what to make of John and anxious to give an answer to those who sent them, they tried him with every name of promise, in the hope that he would acknowledge one; or perhaps opinions differed as to the identity of the Prophet and the Messiah. But, at any rate, the passage proves that the Prophet was expected; and this expectation was not confined to the learned, for the multitude who had been miraculously fed by Jesus recognised in him the Prophet that should come into the world, and were for proceeding at once to make him a *king*, thus acknowledging the Prophet and the Christ to be one; for whatever might have been the popular opinion of the prophetical office, undoubtedly the regal was counted to be the prerogative of the Messiah[1]. Even in Samaria the same expectation was prevalent. The woman at Jacob's well expressed the common conviction of her people when she said, "I know that Messias cometh; when he is come *he will tell us all things*." His knowledge of her past life, which convinced her that Jesus was a prophet, was also the ground upon which she suggested to the men of her city that he was the Christ: *He told me all things that ever I did; is it too much to believe, that he who has done this is the Christ*[2]*?*

5. But we have greater witness than that of the Jewish Sanhedrim or populace. When S. Matthew, in his Gospel, introduces the public ministry of Christ with his Sermon on the Mount, thus describing him at the

[1] John vi. 14, 15, and Matt. xxi. 9, 11.

[2] John iv. 25, 29, 39. See note 1, p. 34, above.

outset as a great Teacher and "a Prophet like unto Moses," in that from another Mount he gives another and yet not another law, we can scarcely doubt that he, whose special mission was to prove the New Testament to be the complement of the Old, intends by this representation of Christ to satisfy the cravings of his pious countrymen for a prophet in the person of the Messiah; especially when we observe that, after recording our Lord's doctrine in the Sermon on the Mount, the Evangelist brings together in the next two chapters a large number of his *miracles*, the kind of proofs which the Old Testament required of the divine mission of a prophet[1]. And if this be so, then certainly those cravings were right and true: God the Holy Ghost had been exciting them by means of the Old Testament, and therefore would satisfy them by means of the New.

6. That the New Testament represents Christ as exercising the prophetical office, both by promulgating the will of God and by communicating the knowledge of

[1] The test proposed in Deut. xviii. 21, 22, and Jerem. xxviii. 9, is, that the prediction of the prophet be verified by the event, *i. e.* that the prophet be proved to have performed a miracle, for the prediction of future events is a miraculous action, and can only be compassed by Divine power. See Isai. xli. 22, 23. That the miracles of Matt. viii. ix. come in confirmation of the sermon, cc. v.—vii. is remarked by S. Chrysostom, who says, "...*καὶ μετὰ τὸ τὴν μακρὰν ταύτην ἀπαρτίσαι δημηγορίαν, πάλιν ἐπὶ θαύματα ἔρχεται, βεβαιῶν ἐκ τῶν γινομένων τὰ εἰρημένα. Ἐπειδὴ γὰρ Ὡς ἐξουσίαν ἔχων ἐδίδασκεν, ἵνα μὴ νομισθῇ κόμπος εἶναι καὶ αὐθαδιασμὸς οὗτος τῆς διδασκαλίας ὁ τρόπος, καὶ ἐν τοῖς ἔργοις τὸ αὐτὸ τοῦτο ποιεῖ, καὶ ὡς ἐξουσίαν ἔχων θεραπεύει, ἵνα μηκέτι θορυβῶνται ὁρῶντες αὐτὸν οὕτω διδάσκοντα, ὁπότε καὶ τὰ θαύματα οὕτως ἐποίει.*" *In Matthæum Hom.* xxv. al. xxvi. Opp. Vol. VII. p. 348. Paris. 1836. See also the Commentary of Euthymius quoted by Dean Alford on Matt. viii. 1, which, however, is little more than a paraphrase of S. Chrysostom's words just given.

future events, will not be denied. He spake that which he knew, and testified that which he had seen. No man had seen God at any time, but he revealed him. He was the brightness of the Father's glory and the express image of his person; and he that had seen him had seen the Father. He not only unfolded clearly the way of salvation, but was himself the way, and the truth and the life. To his Apostles he was the Author of a plenary revelation of Christian truth and doctrine, enabling them and their coadjutors to furnish the Church with an infallible objective standard of the faith once delivered to the saints. To all his followers he is the Author of a subjective revelation, that illumination of the inner man without which, divine truth, however clearly revealed outwardly, is never savingly apprehended. In both cases it is Christ who reveals. To the Apostles he says, "all things that I heard of my Father I made known unto you[1];" to Christians generally, "neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him[2]." In both cases, indeed, the Holy Ghost is the immediate teacher; for it was the Spirit of truth who was to guide the Apostles into all the truth, to shew them things to come[3], to teach them all things, and bring all things to their remembrance that Christ said to them[4]; and it is by an *unction* from the Holy One that ordinary Christians know all things[5]. But it is Christ who reveals by the Spirit; for, speaking of the Comforter, he says, he shall receive of *mine*, and shall shew it unto you[6].

[1] John xv. 15.
[2] Matt. xi. 27.
[3] John xvi. 13.
[4] Ib. xiv. 26.
[5] 1 John ii. 20, 27.
[6] John xvi. 14, 15.

II. *The Priest.*

In nothing does the essential coherence of the Old and New Testaments more strikingly appear than in the representations which they contain of the nature, extent, and consequences of sin, and of the method of its removal. In both Testaments sin is regarded as lawlessness, disobedience, whether in act or in propensity, to the divine law[1]. In both it is described as co-extensive with the human race in its present condition, inherent in every man's nature, exhibited in every man's life. In both it is looked upon as subjecting the sinner to terrible suffering at the hand of God. In both it is represented as removable in its consequences through an atoning priest and by a propitiatory sacrifice[2].

How closely the two Testaments cohere in the idea of an atoning priest as necessary to the removal of sin, comes now to be considered. Their no less close coherence as regards the necessity of a propitiatory sacrifice belongs to another chapter.

1. It is a probability, not uninteresting to contemplate, that the priestly office, like the prophetical, was inaugurated by him to whom it of right belongs. The origin of sacrifice has often been thought to lie beneath the statement of Moses, that to Adam and his wife the Lord God made coats of skins and clothed them[3]. It is alleged that the animals whose skins were converted into clothing for our first parents must have been killed,

[1] *καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.* 1 John iii. 4.
[2] See Appendix, note B.
[3] Gen. iii. 21.

and that, as animal food was not yet allowed, there is great likelihood of their having been killed to give man his first lesson in the rite of sacrifice[1]. This, of course, is only conjecture. Arguments may be adduced to render it probable, but in the absence of definite information they can scarcely avail to convert it into certainty. Still, as conjecture, it is interesting. He who, in the fulness of time, "through the eternal Spirit offered himself without spot to God," may well have claimed the office of priest as his own by performing the first priestly act in the history of man. God commonly works in a circle. From him and to him are all things.

2. On the field of certain history the priestly function does not at first stand out very clearly or prominently. The scattered notices in the book of Genesis warrant the general conclusion, that on great occasions and in memorable places an altar was erected, sacrifices were offered, and a solemn act of worship was performed; and that the patriarch, or head of the family, was usually the officiating priest. From the collection of such notices, given below[2], it will be seen that they are more

[1] See Archbp. Magee *On the Atonement*, No. lxiv. Vol. II. pp. 198 ff. London, 1832. Faber *On the Three Dispensations*, Bk. I. c. 5, Vol. I. pp. 195 ff., and Fairbairn's *Typology*, Bk. II. c. iv. Vol. I. pp. 248 ff.

[2] The following are, I believe, all the notices which occur in the book of Genesis. The offerings of Cain and Abel, iv. 3, 4. Noah's burnt-offerings of every clean beast and every clean fowl, when he quitted the ark, viii. 20, 21. The altars built by Abraham at Sichem, xii. 6, 7; between Bethel and Hai, xii. 8, where he afterwards again "called on the name of the Lord," xiii. 4; in the plain of Mamre, ver. 18; and on the mountain in Moriah, xxii. 13. The altar built by Isaac in Beersheba, xxvi. 25. Jacob's sacrifice before he parted from Laban, xxxi. 54; the altar which he erected at Shalem, xxxiii. 20; and that at Bethel, xxxv. 1—7. The blessing both of their own children (xxvii; xxviii. 1, 3, 4; xlviii. 9, 15, 16, 20; xlix. 28) and of others (xlvii. 7, 10) by the patriarchs, as well as the blessing of Abraham by Melchisedek

numerous than might be supposed. And we meet in the same book with many suggestive facts and pregnant expressions, which are a further warning against unduly straitening the limits of our conclusion. When Melchisedek comes upon the stage as the "priest of the most high God," Abraham, as though familiar with his office and its prerogatives, receives his *blessing* and pays him *tithes*[1]. When Noah builds an altar unto the Lord, they are "*clean*" animals which he sacrifices as *burnt-offerings* upon it[2]. When Isaac sees the fire and the wood he asks, "Where is the lamb for a *burnt-offering*[3]?" When Jacob, by divine command, builds an altar at Bethel and calls his household and all that are with him to a solemn act of worship, he bids them "*be clean, and change their garments*[4]." To a thoughtful reader these things are indications that the priesthood and sacrifice had something of acknowledged form and system in those early days. The case of Melchisedek, introduced as it is, may perhaps even warrant the supposition that "the priest of the most high God" was a standing officer in those times, unless the comments of later inspired writers be thought to describe him as isolated and independent. At any rate he was not sole and necessary priest. Others, amongst his contemporaries, performed priestly functions. The patriarchal liberty seems to have continued quite up to the institution of

(xiv. 19), and Abraham's intercession for Abimelech (xx. 7, 17), are priestly actions, shewing that there were particular persons in those days, of the efficacy of whose intervention between God and their fellows a high opinion was entertained. The sacrifices offered by Job for his sons, i. 5, and his intercession for his friends, xlii. 8, belong also to an early age.

[1] Gen. xiv. 18—20.
[2] Ib. viii. 20.
[3] Ib. xxii. 7.
[4] Ib. xxxv. 2.

the Levitical priesthood. Moses, as the head of the people, erected an altar to commemorate the defeat of the Amalekites[1]. It is scarcely doubtful that that was a priestly act and that he offered sacrifices upon the altar. On a later very solemn occasion he certainly appears as priest, associating with himself in the office some Jewish youths who, as eldest sons of their respective families, were, it should seem, regarded, in conformity to patriarchal custom, as priests by birthright[2]. These "young men," together with the rest of the first-born, probably formed the class, which, before the appointment of the Levitical priesthood, is spoken of as "the priests which come near to the Lord[3]." It was in exchange for the first-born of the whole nation that an entire tribe was subsequently consecrated to God[4].

3. But the office of the priest took a new position from the time that the Mosaic institution was completely organised. It no longer lacked either prominence or importance. It was essential to the existence of Judaism. The sacrificing priest was the central figure of the system. He alone could never be spared. Judges and

[1] Exod. xvii. 15.

[2] Exod. xxiv. 4, 5, &c.

[3] Exod. xix. 22, 24. The Talmud asserts that the firstborn were the priests before the Tabernacle was constructed; and "the young men" mentioned in Exod. xxiv. 5 are interpreted to be the "firstborn" by Onkelos (שלח ית בוכרי), by the Arabic and Persian Versions, and by early Christian commentators. See Selden *de Success. in Pontif. Hebr.* Lib. II. cap. I. ad init. This view appears to me, on the whole, more satisfactory, because more accordant with the tenor of patriarchal history, than that of Vitringa, adopted by Professor Fairbairn (*Typology*, Vol. II. pp. 245, 246), that "they appear, as was natural, to have appointed certain of their number, pre-eminent in rank, in comeliness of person, or qualities of mind, to assist in priestly offices."

[4] Numb. iii. 12, 13. The event alluded to in ver. 13 may have been the solemn sanction of a pre-existent custom.

prophets might be wanting for a time. Priests must always be there. Now this fact exactly agrees with what we know of the object of the Law and the origin of priesthood. The Law entered that the offence might abound. Sin was in the world and salvation was promised. The disease existed and the remedy was prepared. But a course of treatment was first to be undergone by which the disease should be aggravated and developed, known and felt. Opiates would have soothed to the lethargy of death. Irritants excited to healing and life. The object of the Law of Moses was, by shewing, with unmistakeable clearness, the separation between God and man which sin had occasioned, and the absolute necessity of an atonement, to prepare the way for the gospel of salvation. On the other hand, the origin of priesthood was the existence of that very separation and the purpose of God through a priest to effect its removal. What marvel, then, that the Law and priesthood should go together?

The essential coherence of this Old Testament priesthood with the priesthood of Christ in the New Testament, assumes the form with which we are already familiar. The earlier priesthood is typical and prophetical. It must therefore submit to certain limiting conditions. It must not say and be either too little or too much. It must be neither more nor less than a type and a prophecy. If it be too big with blessing it will satisfy instead of stimulating, it will give instead of promising, it will produce contentment with the present instead of hope for the future. If it be too empty and barren it will neither satisfy nor suggest, neither give nor promise. In either case its prophetical value is gone. To fulfil its mission it must, like the living forerunner of the

true Priest, foresee Jesus coming along the dim avenue of futurity, and say, "Behold! the Lamb of God! which taketh away the sin of the world;" and yet it must not be, but only bear witness of, the Light. And this is exactly its character.

Take, for example, the *oneness* of the Mosaic high-priest; a feature of the priesthood which gives evidence of design. The Jewish high-priest was normally *one*. The office could not properly have two tenants at once, nor a second tenant during the life-time of the first. The idea with which the minds of the people was familiarised was that of a single priest; raised above them, however, not by an abrupt, but by a gradual elevation. He stood on the apex of a cone, not on the summit of a pillar. Out of the world one nation was chosen to be a nation of priests[1]. Out of that nation one tribe was taken to minister in holy things. Out of that tribe one family was selected to serve as priests. Out of that family one man was consecrated to be the high-priest. There was a chosen nation, a chosen tribe, a chosen family, and a chosen man. That one man stood alone between God and his fellows. On the great day of atonement, gathering up all the services and sacrifices both of the people and of the inferior priests, he appeared in the most holy place, which he alone could enter, and did away, by one solemn sacrifice, all the sins of the whole nation for the past year. This was a striking emblem of him who, while he claims kindred with his people in nature—for he can sympathise with their infirmities and was tried as they are, and in office, for he makes them priests to God his Father—is yet absolutely alone as the Priest of his

[1] Exod. xix. 6.

Church, the one Mediator between God and man, by whom alone there is access to the Father; who entered not into the most holy place made with hands, but into heaven itself, to appear in the presence of God for us; and who by one offering perfected for ever them that are sanctified.

But it was only an emblem. The oneness of the Jewish high-priest was, from the necessity of the case, only artificial and apparent. "They truly were many priests, because they were not suffered to continue by reason of death[1]." Moreover by the co-existence of two or more high-priests the typical order, as though to bear witness to its own weakness and insufficiency, occasionally broke down even as a type[2]. When, having well-nigh done its work, it was decaying and waxing old and ready to vanish away, such failures were of frequent occurrence[3]. But, at best, its manifold unity could only faintly represent the absolute unity of him who, because he continueth ever, hath his priesthood an unchangeable one. To supply this and other deficiencies of the type, another order of priesthood, superior to that of Aaron in priority of institution, in apparent duration of tenure, and in actual homage rendered to it by Levi in the person of Abraham, was introduced in the Old Testament. Both the Old Testament and the New describe

[1] Heb. vii. 23.

[2] Zadok and Abiathar are constantly classed together as "the priests," 2 Sam. xx. 25, &c. At first, Abiathar was high-priest and Zadok only his *Sagan* or vicar (Lightfoot *On the Temple Service*, c. v. Sect. 1, *Works*, Vol. I. p. 911. fol. Lond. 1684); but subsequently Solomon deposed Abiathar and made another high-priest, Zadok, during his life-time. 1 Kings ii. 26, 27. See Professor Blunt's *Undesigned Coincidences*, Pt. II. No. xv.

[3] Lightfoot *On the Temple Service*, c. iv. sect. 3, p. 908.

Christ as a priest after the order of Melchisedek. Yet even that order, noble and significant as it was, was only typical. It was merely in his historical aspect, and not in his real life, that Melchisedek was without birth or parentage or death and remained a priest for ever. To serve a purpose he was made like to the Son of God.

The *holiness* of the Mosaic high-priest is another feature of the institution which wears precisely the same aspect. Set apart by solemn consecration to his office[1], clothed in holy garments[2], wearing constantly HOLINESS TO THE LORD inscribed on his forehead[3], unblemished in bodily frame[4], relieved by a suitable provision from worldly cares[5], separated from all defiling contact with death[6] and sorrow[7] and carnal impurity[8] and sensual indulgence[9], the Jewish high-priest was the image of a priest of God. The image wore the lineaments of him who was holy, harmless, undefiled, and separate from sinners[10]; but it was only an image after all. It spoke cheeringly of atonement and intercession and benediction to the sin-burdened conscience; but it was the breath of the future that awoke its chords. What holiness was that, which washing with water and sprinkling with blood, and anointing with oil, and putting on of apparel could confer; which the touch of a dead body could impair; which the periodical sacrifice of animals was needed to sustain and renew? Essential and real it was not. Typical and prophetical it was. There are

[1] Exod. xxix.; Lev. viii.
[2] Exod. xxviii.; xxxix. 1—31.
[3] Ib. xxviii. 36—38.
[4] Lev. xxi. 16—24.
[5] Ib. vii. 34; Numb. xviii. 24.
[6] Lev. xxi. 11.
[7] Ib. ver. 10, x. 3, 6, 7.
[8] Lev. xxi. 13—15.
[9] Lev. x. 8—11.
[10] Heb. vii. 26.

different methods of imparting the self-same truth. To the young and ignorant, it is best conveyed by the help of pictures and representations which appeal to the senses. For the mature and thoughtful mind, unembellished statement is enough. Yet the truth is the same. It is only the vehicle which differs. The picture-book and the philosophical treatise teach the same thing. The book of Leviticus is the letter-press, of which the beautiful tabernacle, and gorgeously-dressed high-priest, and costly sacrifices of the Mosaic ritual were the splendid illustrations addressed to the senses of the worshipper. Both together make up the picture-book, the illustrated manual of the Church's childhood. The New Testament sets forth the same truth of the same atonement by the same High-priest and the same sacrifice, in the plain garb of a history or an essay. Symbol and type and figure are almost[1] wanting; for the New Testament is the book of the Church's manhood.

III. *The King.*

There remains another office in the administration of the Jewish commonwealth, which conferred upon its tenants the title of messiah. Anointing was so preeminently the rite of inauguration into the kingly office, that the Lord's anointed or messiah became a common designation of the theocratic king[2]. And here again the re-appearance both of the name and of the office in the later Scriptures is something more than a mere coincidence. It is *King* Messiah whom both Testaments proclaim. The Old Testament by a typical office, accom-

[1] I have introduced the correcting word "almost" with reference to the "outward visible signs" of the Christian sacraments.

[2] מְשִׁיחַ יְהוָה 2 Sam. i. 14, 16; Lam. iv. 20, &c.

panied and expounded by a prophetical commentary, prepares the way for the clearer manifestation of Christ, the King, in the New Testament. One kingdom and one King is in them both, and therefore they essentially cohere.

1. There is a broad and obvious correspondence between the two Testaments in respect of the kingly office, which no attentive reader can have failed to observe. So prominent is the royal character of the Deliverer in both, that the proof of coherence in promise and fulfilment generally, carries with it inclusively coherence in this particular. Prophecy was here, however, more than ordinarily in advance of type. In the nature of things a king could not appear till a nation existed. As a fact, the Jewish nation was some hundreds of years old before the monarchical form of government was introduced. But, in the mean time, prophecy foretold a king, and that in terms which the visible head of the Jewish commonwealth, when at length he came upon the stage, repeated and amplified, rather than fulfilled by his appearance. It is worthy of remark, that the first promise of a *royal* progeny to Abraham accompanied another promise, that he should be "a father of many nations," together with a corresponding change in his own and his wife's names. For if, as S. Paul has ruled it, the latter promise referred to the gathering of Gentile believers out of all nations into the kingdom of heaven, and is fulfilled when they, by faith, become the children of Abraham, who is "the father of all them that believe," "the father of us all;" then, by parity of reason, the former promise, notwithstanding the indefiniteness of its terms, must be held to refer, ultimately and supremely, to the King, by whom

that kingdom of heaven is administered, and whose subjects are identical with the children of faithful Abraham[1]. To Jacob the same promise of a royal offspring, accompanied, as before in the case of Abraham, by a significant change of name[2], was renewed; and, under the influence of the divine prophetic Spirit, he gave utterance to the first distinct prediction of a *kingly* Deliverer. Having said of Judah, "Thy hand shall be in the neck of thine enemies, thy father's sons shall bow down before thee," he adds, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be[3]." The only really satisfactory explanation of this passage is, that it formally confers upon the tribe of Judah the right to the throne, and declares that that right, whether exercised or not, shall never be forfeited till Shiloh, the true king of the tribe of Judah, come, and taking up the right in his own person, sway the sceptre, not of Judæa alone, but of the 'peoples[4],' which shall be gathered to him[5]. So understood, the verse is a notable prophecy of King Messiah. The sceptre, wielded for the destruction of the enemies of Israel, appears again in Balaam's prophecy[6], and then no more is heard of it till the typical office is on the eve of being established. In Hannah's song of thanksgiving for the birth of her son[7], Jehovah's King is again spoken of, and that in language which cannot be restricted in its reference to either of the Jewish kings who were to be anointed to their office by the hands of

[1] Gen. xvii. 5, 6, 15, 16, with Rom. iv. 11—17.
[2] Gen. xxxv. 9—12.
[3] Gen. xlix. 8, 10.
[4] עַמִּים.
[5] See Appendix, note C.
[6] Numb. xxiv. 17, and xxiii. 21.
[7] 1 Sam. ii. 1—10.

Samuel, or to any of their merely human successors. After all due allowance has been made for the grandiloquence of Eastern poetry, the loftiness of the strain, finding place as it does in the oracles of God, the striking similarity between it and the song of the Virgin Mother in prospect of the birth of her Royal Son[1], and the wide range contemplated by the expression, "Jehovah shall judge[2] the ends of the earth," shew that when it is said, "Jehovah shall give strength unto his King, and exalt the horn of his Messiah," a greater than David or Solomon or Hezekiah is there.

Beyond this point it is unnecessary to carry the discussion of the *general* promise of a King in the Old Testament, because when once a throne existed in Palestine, psalmist and prophet sang loud and frequent of the glorious and beneficent and wide-spread reign of *King* Messiah, and of the enduring kingdom which the God of heaven would set up[3]. And accordingly it was *King* Messiah, whom the Jews, taught by the voices of their prophets and the commentaries of their doctors[4], were commonly expecting when our Lord appeared. His claim to be the Messiah was in their eyes tantamount to a claim to be the king of Israel[5]. Clinging to that expectation to the last, his disciples asked of the risen Christ, "Lord, wilt thou at this time restore again the kingdom unto Israel[6]?"

[1] Luke i. 46—55.

[2] יָדִין which, however, is synonymous with יִשְׁפֹּט used of a king in c. viii. 5, 6, &c. The two words are used in parallelism Ps. ix. 9.

[3] Dan. ii. 44.

[4] "The Chaldee paraphrase in the most places where it mentioneth the Messias, doth it with the addition of King, מַלְכָּא מְשִׁיחָא." Pearson *On the Creed*, p. 182, note.

[5] Matt. xxvii. 42; Mark xv. 32. [6] Acts i. 6.

And the response of the New Testament to the demand thus made upon it is equally clear and well-known. The dispensation, which our Saviour Christ introduced, is in the announcement of his forerunner, and in his own constant phrase, "the kingdom of heaven[1]." He himself is, in Gospel history, evermore a king. A king, by the prediction of the angel[2], as by the earlier prediction of the prophet[3], before his birth. A king by the consenting testimony of the Eastern sages, and of the Jewish expositors of the Old Testament prophecy[4], when he lay in the stable at Bethlehem. A king by the adoring confession of Nathanael whom his knowledge had convinced[5], and by the eager impulse of the multitude whom his miracles had impressed[6]. A king by the voice of prophecy, and the acclamations of the people, when he rode into Jerusalem[7]. A king by the terms of his indictment and by his own admission when he stood at the bar of Pilate[8]. A king by the Roman Governor's resolution and by the penitent robber's petition when he hung upon the cross[9]. A king now actually enthroned and reigning, when, having by himself purged our sins, he fulfilled the Psalmist's prophecy by sitting down on the right hand of the Majesty on high[10]. A king, as in his latest Apocalypse to the Church, he appears having "on his

[1] Matt. iii. 2; iv. 17.
[2] Luke i. 32, 33.
[3] Is. ix. 6, 7.
[4] Matt. ii. 2, 5, 6.
[5] John i. 49.
[6] Ib. vi. 15.
[7] Zech. ix. 9; John xii. 13.
[8] Luke xxiii. 2; John xviii. 37.
[9] John xix. 19—22; Luke xxiii. 42.
[10] Ps. cx. 1; Heb. i. 3. The New Testament writers constantly describe Christ's resurrection, ascension, and session at God's right hand as forming his solemn enthronisation. Acts ii. 30—36; v. 31; Eph. i. 20—22; Heb. ii. 9.

vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS[1]."

The broadly-marked agreement, then, between the two Testaments, in this respect, cannot honestly and reverently be interpreted into anything short of essential coherence. God promised a King to men, and the Old Testament is his record of the promise. God gave the King whom he had promised, and the New Testament is his record of the gift. Two such records must cohere essentially. But, as in former cases, this result of a general investigation will bear the test of a closer scrutiny. The descriptions of the kingdom of heaven in the two sections of holy Scripture exhibit to the careful student features of correspondence and resemblance, each of which furnishes him with a fresh link of union between the Old Testament and the New.

2. In perusing the Old Testament, for instance, he cannot fail to notice the continual presence of a pure *theocracy*. "The Lord your God was your king[2]" is a description of the condition of the Jews from the commencement of their national existence to the accession of Saul. Religion and loyalty had a common object. Sin and crime were identical. The sacred books of the Jewish faith were the statute-book of the realm[3]. Nor

[1] Rev. xix. 16. [2] 1 Sam. xii. 12.

[3] "The specific difference between the Mosaic law, regarded as a national constitution, and every other that is known to have existed, consists not in its religious character taken by itself, nor again in any peculiarity of its civil enactments, remarkable as some of these were, but in the complete fusion which it presented of civil and religious government. The system under which the Jews were placed was a visible, external, theocracy. When God took the people into covenant with himself, he became their God not only in a religious, but in a

was this peculiar arrangement materially affected by the introduction of a human king as the visible head of the nation. The government still continued to be a theocracy. The demand of the people for a king to judge them like all the nations was indeed a rejection on their part of God as their king[1]. But they were not left, in this instance, to eat of the fruit of their own doings. Their sin having been punished, acknowledged, and forgiven[2], was over-ruled to be the instrument of a clearer manifestation of the nature of God's kingdom upon earth. The standing order of kings was more significant than the occasional appointment of judges had been of the truth that the King of men should himself be man: while the co-existence of a human and divine King was an introduction to that kingdom which is not of this world, and which enfolds and pervades

national sense; he became not only the object of their worship, but their King. The same lawgiver framed both the civil and religious code of the nation; the same volume of inspiration which instructed the Jew in his duty towards his Maker, contained also the charter of his national privileges. Moreover, God not only delivered to the nation the law by which it was to be governed, but charged himself with the administration of that law; executing its sanctions of reward and of punishment by an immediate exercise of almighty power. These sanctions, as expressed in the books of Moses, were exclusively temporal. The religion, therefore, of the pious Jew was not only a religious, but a national sentiment; it was loyalty as well as religion. To worship other gods besides Jehovah was not only a sin, but a crime; a crime *læsæ majestatis*, or of a treasonable character, and as such visited with the penalties of death. The ideas expressed by the terms sin and crime, between which human legislators know so well how to distinguish, were, under the Jewish polity, perfectly interchangeable." *The Mosaic Dispensation considered as Introductory to Christianity* (the *Bampton Lectures* for 1856), by the Rev. E. A. Litton, M.A. late Fellow of Oriel College. Lect. I. pp. 21, 22.

[1] 1 Sam. viii. 5—8. [2] Ib. xii. 16—25.

without overthrowing or swallowing up the kingdoms of the earth. Nothing can be more certain than that the Jewish king was strictly the viceroy of Jehovah. He enjoyed kingly prerogatives more fully than others who had borne the name before him[1]; but the kingdom was still the Lord's. Moses, with prophetic foresight, had ordained long before that the power of the king should be only executive. He was not to be himself the fountain of law, but to rule in strict accordance with the law of God, whose deputy he was[2]. If he departed from the Law, his subjects were absolved from their allegiance[3]. As a deputy he was appointed and deposed by God himself at pleasure[4]. And, accordingly, the kingdom was still called Jehovah's kingdom; the throne, Jehovah's throne. The promise to David is, "I will raise up thy seed after thee, which shall be of thy sons ... I will settle him in *mine* house, and in *my* kingdom for ever[5]." Of Solomon it is said, that he sat *on the throne of the Lord* as king, instead of David his father[6]; and the Queen of Sheba, who "doubtless had been informed by him of the true nature of his kingdom, compliments him in these words, 'Blessed be the Lord thy God, which delighted in thee to set thee on *his throne*, to be king for the Lord thy God[7].'" The

[1] As Moses, Deut. xxxiii. 5, and Abimelech, Judges ix. 6, 22.

[2] Deut. xvii. 18—20. Compare 1 Kings xv. 5; 2 Kings xi. 17.

[3] 2 Kings ix. x.

[4] Deut. xvii. 15; 1 Sam. ix. 17; xiii. 13, 14; 2 Kings ix. 6; Hos. xiii. 11.

[5] 1 Chron. xvii. 11, 14. [6] Ib. xxix. 23.

[7] 2 Chron. ix. 8, as quoted by Bishop Warburton, *Divine Legation of Moses*, Bk. v. sect. 3. See also, on the subject of this paragraph, Fairbairn's *Typology*, Bk. i. c. 4, Vol. i. pp. 114 ff. and Bk. iii. c. 4, s. 3, Vol. ii. pp. 445 ff.

same principle is strikingly affirmed in the inspired words of David, "The God of Israel said, to me spake the Rock of Israel, There shall be one ruling over men, righteous, ruling in the fear of Jehovah; and it shall be like the light of the morning, when the sun rises, a morning without clouds, when, owing to bright sunshine after rain, the tender herbage springs forth from the earth[1]." This, from the reference which follows to the promise of his house being established, which David had received through Nathan[2], and to the everlasting covenant made with him by God, is an undoubted prophecy of King Messiah, in whom alone the graphic picture is fully realised. But it is also a weighty admonition to every future occupant of the Jewish throne, that only by being righteous and ruling in the fear of the Lord will he come up to the true ideal of a king and be the benefactor of his people.

[1] 2 Sam. xxiii. 3, 4. The words מוֹשֵׁל בָּאָדָם צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים might be rendered (and it would suit my argument equally well), "A ruler over men is righteous, ruling (if he rule) in the fear of Jehovah." The accents, however, favour the rendering given in the text, which on other grounds also I prefer. Maurer supplies יִהְיֶה "erit, exsistet, prodibit," as I have done, but renders "justus in homines dominator, dominator timens deum;" and adds, "Sed non vehementer repugnabo si verba "מוֹשֵׁל בָּאָדָם וגו quarto casu vertere malueris; *dixit —promisit*—justum in homines dominatorem, etc."

[2] The description of a king is followed immediately (ver. 5) by the expression of David's confidence, grounded on God's everlasting covenant with him (2 Sam. vii. 11 ff.) that such a king would in due time be furnished by his own house. By taking the first and last clauses of the 5th verse interrogatively, instead of as in the authorised version, a clear sense is obtained: "For, is not my house so with (the help of) God? For an everlasting covenant he hath made with me, arranged in all points and kept: for all my salvation and all my desire will not he certainly make to grow?"

Now this theocratic constitution, so strictly maintained among the Jews, so unknown elsewhere in the history of nations, finds nowhere its counterpart except in the kingdom of Christ, and finds it there completely. The kingdom of Christ is a perfect theocracy. Its King is man, the Son and successor of David, appointed to the throne by God[1], administering the kingdom of God[2], righteous[3], ruling in the fear of the Lord[4]. But the perfection of the theocracy consists in this, that he is God also. His kingdom is the kingdom of God, for he is "Christ and God[5]." The actual administration of civil government is no longer indeed directly divine; but the type is no less really satisfied notwithstanding. Christianity, in its present development, claims the kingdoms of the world for Christ, not by deposing human governors or interdicting human legislation, but by defining human authority to be derived from God, limiting its exercise and its claim to obedience by the will and law of God, and challenging submission in the name of God[6]. Thus the theocracy of the Old Testament—its accidents falling away when they had served their purpose—gradually expanded into the theocracy of the New Testament. The two are really one. The relation of a Christian state to the Jewish state is very much that of an individual Christian to a Jew, the relation of the man who governs himself to the child who is governed on the same great fundamental principles.

[1] Luke i. 32; xxii. 29, &c.

[2] Matt. xii. 28, &c.

[3] Isai. xxxii. 1; Jerem. xxiii. 5; Ps. xlv. 7 with Heb. i. 9; 1 Cor. vi. 9; Gal. v. 21.

[4] Isai. xi. 1—5. [5] Eph. v. 5. [6] Rom. xiii. 1—7.

3. The *universality* of the kingdom described in both Testaments forms another point of contact between them. As the Old and New Testaments are the only two books extant which contain the idea of a proper theocracy, so are they the only two which propound the grand conception of an universal religion, of a world-wide dominion maintained by moral power[1]. The subjection of a world by physical force has often been contemplated, and sometimes well nigh achieved; but the conqueror never dreamed of deposing the gods of the nations which he had subdued, and erecting on the ruins of their shrines one vast temple for the exclusive worship of his own god. If, like Nebuchadnezzar, he compelled his subjects to acknowledge his gods and worship the golden image which he set up, he was ever ready on his part to concede to them unqualified permission to have and do homage to their own gods beside. A Pantheon, in which all the gods of the nations had a place, is the nearest approach to an universal religion to be found anywhere without the pale of holy Scripture. Within its pale Old and New Testaments are consenting witnesses for a religion whose votaries comprise the whole family of man, and a God, who abhorring all rivals, is alone the King of all the earth.

The prevalence of this idea in the Old Testament is the more remarkable, because the genius of Judaism is, at first sight, eminently exclusive. The people of Israel was to dwell alone, and not to be reckoned among the nations[2]. A broad line of demarcation separated them

[1] See *The Eclipse of Faith*, p. 217, 2nd edit.; where, however, that is asserted of Christianity alone which I am here seeking to extend to the religion of the Old Testament.

[2] Numb. xxiii. 9.

from the rest of mankind. Jehovah was *their* God and King, and theirs only. The Jewish Church, like the ark of old, floated on the waters of an universal deluge. It did not, indeed, refuse to rescue the few stragglers that were borne within reach of its shelter; but it did not go to seek the millions that were perishing around it; it provided an asylum for one only of the families of man. Its glory and its value seemed to consist in demonstrating rather than in remedying the helplessness of all the world beside. And yet, the idea of a religion, or, what from the theocratical standing-point amounts to the same thing, of a kingdom which should embrace the whole world, finds a prominent place in the Jewish Scriptures. Having been more than hinted at in the earlier prophecies, "To him shall the gathering of the peoples be[1]," "The Lord shall judge the ends of the earth[2]," it was fully expanded in the Psalms and Prophets on the historical basis afforded by the conquests of David, and the prosperous and extended kingdom of Solomon. The kings and rulers of the earth are warned to forego their futile rebellion against Jehovah's King, whom he has set on his holy hill of Sion, and commanded to serve the Lord with fear, and rejoice unto him with reverence[3]. The nations of the world are to do service, and offer gifts at the marriage of the great King[4]: his children are to be princes in all lands[5]. God "is the King of all the earth," and "reigneth over the heathen:" "the princes of the peoples are gathered

[1] Gen. xlix. 10. [2] 1 Sam. ii. 10. [3] Ps. ii.

[4] Poetically expressed by "king's daughters," "the daughter of Tyre," Ps. xlv. 9, 12. The Chaldee paraphrase of בְּנוֹת מְלָכִים is, "regions of kingdoms." פִּלְגֵי מַלְכְוָתָא אִתְּיָן לְמִקְבַּל אַפָּךְ.

[5] Ib. ver. 16.

together (collected into one people, and that) the people of the God of Abraham[1]". And this is not a forced, but a willing, joyful subjection, yielded by rulers as well as subjects. The tone of this last Psalm is exultant, and to it agree the voices of the prophets, "Rejoice, ye gentiles, his people[2];" "Praise the Lord all ye gentiles, and laud him, all ye people[3]." Not to multiply examples needlessly, they are songs of Sion which the Christian Church has adopted as adequate expressions of her most catholic longings for the kingdom of God to come: "God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us: that thy way may be known upon earth: thy saving health among all nations. Let the people praise thee, O God: yea, let all the people praise thee. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth[4]." Thus did the Old Testament erect the barriers of exclusiveness only as a temporary fence to guard the germ of catholicity, which was an essential and cherished element of its religion.

The religion of the New Testament, the kingdom of heaven, was no sooner introduced than heralds were dispatched to make proclamation of it among all nations[5]; and a promise was given that the whole world should one day yield itself to its dominion[6]. So again does the

[1] Ps. xlvii.

[2] Deut. xxxii. 43. The word "with" is inserted in the authorised version, and by S. Paul after the LXX. (Rom. xv. 10). I have given the literal rendering of the Hebrew, which is very forcible.

[3] Ps. cxvii. 1, and Rom. xv. 9—12.

[4] Ps. lxvii. 1—4. Prayer-book version. See also Ps. xcviii.

[5] Luke xxiv. 47; Acts i. 8.

[6] Dan. vii. 27; Rev. xxi. 24—26.

same essential characteristic isolate these two Testaments from the religious books of all other systems whatsoever, and bind them to each other in indissoluble fellowship.

4. But the coherence of the two Testaments, in respect of the kingly office of Christ, may be traced in the manner as well as in the matter of their revelation. It has been observed already, that though the first prophecy in Eden attributed suffering as well as glory to the Deliverer whom it foretold, these two elements did not keep pace in the development which subsequent prophecy accorded to them[1]. For almost three thousand years the idea of suffering remained unexpanded, and the world's hope was a glorious and triumphant King. Now when we pass to the New Testament, we find our Saviour Christ pursuing precisely the same order in his self-manifestation to his disciples. The first division of his ministry, extending from his baptism to his transfiguration, was devoted to producing and confirming in them the conviction that he was the Christ of God, the divine and glorious Messiah whom they expected. That done, he entered upon the more difficult and delicate task of teaching them that "the Son of Man must suffer many things[2]." The

[1] See above, p. 28.

[2] "We cannot deny that his ministry, as described by the three synoptical evangelists, divides itself into two parts; that the baptism is the inauguration of the one, and the transfiguration of the other; that the actions and teaching of the former part are a commentary upon the text that Jesus is the Christ of God, as those of the latter are upon the truth that Christ must suffer many things; and that he himself connects the two together; for it is not till he has inquired how men have understood the former that he unfolds the latter to his disciples." *The Atoning Work of Christ viewed in relation to some Current Theories* (*Bampton*

state of the Jewish mind when our Lord came makes the wisdom of such a course on his part very intelligible, and may seem to be a sufficient reason for its adoption in the New Testament. "To a people steeped in suffering already, over whom it seemed that all God's waves and storms had gone, to a proud and aristocratic people, reduced to skulk under the shadow of Roman toleration, and afraid to stir, lest their oppressors should come and take away their place and nation; it had been a bitter mockery to have said without preparation, 'Here is one that will suffer for you[1]'." But will not the same reason apply to the case of the Old Testament? Was not the condition of those to whom its message was addressed sufficiently similar to that of the Jews under the Roman yoke to excite similar feelings and require similar treatment? Though the children of Abraham thought little of any but the more temporal and sensible burden under which they groaned, there was a wider and deeper evil to a sense of which our Lord's teaching went to recal them, and which they had in common with all mankind. Theirs was only a particular form of the general lot. They were eating but of one, and that not the deadliest, fruit of the root of bitterness, which had been sown for all the children of men. The whole race was degraded and suffering, wearing, yet chafing against, the yoke. Memory and tradition, Scripture and consciousness forbade the past to be forgotten; and the present, viewed in the contrast, was apt to foster a temper and spirit, which might easily be irritated into fretful impatience or crushed into dull de-

Lectures for 1853), by William Thomson, M.A. Fellow and Tutor of Queen's College, Lect. IV. pp. 96, 97.

[1] Ib. p. 97.

spair. What the Jew felt in the time of Tiberius, man felt in the earliest ages of the world. The two cases were parallel. In both, human nature, crushed and fallen, would not yield itself up unreservedly to be healed and saved without first receiving promises of restoration to kindle hope, and proofs of power and love to establish confidence. May we not well infer that the treatment also was the same in both cases, because in both it proceeded from the same divine and gracious Being; and that the records which, with so unostentatious and *undesigned* consistency, represent him as knowing what is in man, are true and coherent records of him and his salvation?

CHAPTER IV.

MESSIAH.

COHERENCE TRACED IN THE WORK OF THE DELIVERER.

THE Messianic Offices of Prophet, Priest, and King, furnish another class of proofs of the essential coherence of the Old and New Testaments. It will be found upon examination that the two Testaments agree not only in assigning these offices to Christ, but in describing the nature of their administration and the benefits which they are designed to confer. In other words, the essential coherence of the Old and New Testaments may be traced, as this Chapter is intended to shew, in the *Work* of the Deliverer (1) As Prophet to Teach; (2) As Priest to Atone; and (3) As King to Reign.

I. *As Prophet to Teach.*

The harmony of Doctrine, in the Old and New Testaments, though it ranks amongst the strongest proofs of their essential coherence, is too wide a subject to be fully discussed within the limits of the present enquiry. If, however, it be made out of one doctrine, in the case of which, more than of any other, it has been called in question, not only will the general argument under

consideration be so far strengthened, but the presumption will be warranted that other doctrines will on examination bear the same witness. Let us then hear the evidence of both Testaments on the doctrine of *a Future State.*

"The old fathers did not look for transitory promises," for "both in the Old and New Testament *everlasting life* is offered to mankind by Christ." But, as the revelation of Christ himself was at first obscure, and throughout, gradual, it is not to be expected that the revelation of life in him should be clearer in its beginning or more rapid in its development. The essential coherence of the two Testaments in this respect will be sufficiently apparent, if there be found in the Old Testament a real and growing knowledge of a future state, and in the New a recognition and enlargement of that knowledge; if, in other words, Christ, as the Prophet of his Church, be seen gradually unfolding in the pages of the Bible the doctrine of everlasting life after death.

Now since no one denies that the Christian Scriptures contain the doctrine of a future state, it is only necessary to shew that the Jewish Scriptures contain the same doctrine. The appeal, in proof of this, will be first to the contents of those Scriptures themselves, and then to the testimony of the Christian Scriptures concerning them. The Old Testament history, however, furnishes an *à priori* argument for the knowledge of a future state in the Church before Christ, which is of sufficient importance to claim a brief preliminary consideration.

1. It is the general custom of holy Scripture to assume rather than to assert those truths which properly fall within the province of natural religion. Thus, for

instance, the being of a God is commonly taken for granted in the Bible, because it may be gathered by unaided reason from the works of creation[1]. But, this deduction of reason is stamped with certainty, and the proper notion of God is taught by revelation, in which the unknown God, whom man would otherwise have ignorantly worshipped, is declared unto him. In the same way the immortality of the soul, or at any rate its existence after the death of the body, may be classed among the doctrines of natural religion; for it has been very commonly received by heathen sages and philosophers as in a high degree probable, if not absolutely certain[2]. It would not, therefore, be surprising to find that by his moral government, as detailed in the Old Testament, God was leading men by the same steps and through the same process of thought as before, not now to a doubtful, however probable, conjecture, but to a sure and certain hope of eternal life; and was also teaching

[1] Rom. i. 19, 20.

[2] "God did not only by revelation and the sermons of the prophets to his Church, but even to all mankind, competently teach and effectively persuade that the soul of man does not die." Bp Jeremy Taylor's *Sermon at the Funeral of Sir George Dalstone. Works*, Vol. VIII. pp. 543, 544, Eden.

"The general consideration of a future state of punishment most evidently belongs to the subject of Natural Religion. But if any of these reflections should be thought to relate more peculiarly to this doctrine as taught in Scripture, the reader is desired to observe, that Gentile writers, both moralists and poets, speak of the future punishment of the wicked, both as to the duration and degree of it, in a like manner of expression and of description, as the Scripture does. So that all which can be positively asserted to be matter of mere revelation, with regard to this doctrine, seems to be, that the great distinction between the righteous and the wicked shall be made at the end of this world; that each shall *then* receive according to his deserts." Bp Butler's *Analogy*, Pt. I. c. 2, note, p. 42, Vol. I. Oxf. 1844.

them, for the first time, the nature of what he had in store for them, and the way in which it was to be obtained.

And this, I think, is found in the earlier Scriptures. One considerable ground upon which natural religion rests the expectation of a future state, is the otherwise irreconcilable contradiction which experience discovers in the moral government of the world. There is abundant proof in the consequences, which by the laws of nature, as we call them, follow the practice of virtue and vice respectively, that the Author of nature, the moral Governor of the world, favours virtue and disapproves of vice. Yet, strangely at variance with this disposition, as it seems to us, is the frequent occurrence of prosperous wickedness and despised and oppressed goodness. How can these things be, we ask? There certainly is a righteous Ruler of the world; and as certainly the righteousness of his rule is not always manifest. And thus we are prepared to seek a refuge from our perplexity in the belief of a hereafter, wherein the mystery shall be cleared up, and both virtue and vice shall receive their appropriate reward[1]. Now it is evident that the worth of this argument for a future state depends on the certainty of the premises on which it proceeds. Whatever, therefore, makes us more sure both that we are under a Governor who loves righteousness and hates iniquity, and also that, though we are at his absolute disposal, we do not in this present life always meet that reward of our actions which accords with his known disposition, tends to ratify the conclusion that there is another life to be taken into the account, if we would

[1] See Butler's *Analogy*, Part I. chap. 3.

understand the righteous judgment of God. What testimony, then, of this indirect kind to the doctrine of a future state does the Old Testament yield?

In the earliest days of the world's history, ere the echoes of the voice of the Lord God walking in the garden in the cool of the day had quite died away, when God still spake audibly to man and called him to swift account for his actions, two brothers brought of the fruit of their several occupations an offering unto the Lord. The offering of the one was accepted, and that of the other, on the ground of his ill-doings, rejected. Exasperated by the consciousness that his own works were evil and his brother's righteous, and neglecting the divine warning that sin—the sin of fratricide—was crouching at the door like a wild beast in act to spring, *he* being the prey that it desired[1], the rejected offerer slew his brother. Immediately God called him to judgment, convicted him of his crime, passed sentence upon him, and, yielding to his representations, mitigated somewhat the severity of his punishment. Is not the whole story full of a *very present* God? Is he not too a God who loves righteousness and hates wickedness, else why the accepted and rejected sacrifice, the murderer cursed, a fugitive and a vagabond? And yet, if this life only be regarded, the balance is very much in favour of Cain. The cruel murderer lived and became the father of a family and the founder of a city. The innocent victim was cut off in the flower of his age by a violent death at his

[1] Gen. iv. 7. This view of the passage (taken by Mendlessohn, Baumgarten, Arnheim and others) is now, I believe, generally received. Sin is personified under the image of a wild beast. "Sin is crouching at the door, and to thee (towards thee) is its desire, but thou mayest get the mastery over it."

brother's hand, and went down to the grave childless and hopeless. Is this the righteous judgment of God? Does he thus shew his favour and his anger? Surely the men before the flood, when they heard that story, which, as we should expect, was not suffered to die out[1], would be quite unable to escape from the belief that there was a God that judged the earth, and yet that his judgment was as yet very imperfectly administered; and so would arrive with far stronger assurance at the conclusion, to which even the heathen fought their way, that the sequel of every such story lay beyond the grave.

Nor was this a solitary or exceptional case. For, not to press the fact, significant though it be, that those who surpassed their fellows in the arts of life or in physical force and prowess—the father of such as dwell in tents and of such as have cattle, the father of all such as handle the harp and organ, the instructer of every artificer in brass and iron, the mighty men which were of old, men of renown—were generally found in the ranks of the ungodly, among the descendants of Cain or Ham[2]; the doctrine of a future recompence appears to me to be clearly written in the Old Testament in the short or troubled lives of many of the acknowledged children of God. Enoch walked with God, and had this testimony, that he pleased God. But, if this world alone be regarded, his distinguished piety only robbed him of more than half the then common life of man; and long life, with all its changes and chances, men are wont to prize highly, and the more highly in proportion to their uncertainty about the future. If, then, it could be supposed that in

[1] See Gen. iv. 24.

[2] See Gen. iv. 20—22; vi. 4, and x. 8, 9.

his translation the men of that day saw only a premature annihilation, how little inducement would they have had to worship a God who so rewarded his most devoted followers. Abraham's was a long life, but how full of painful incident! He leaves his country and his father's house to lead a nomade life in a strange land. Twice he is driven by famine into a country where either his own safety or his wife's honour must be jeopardied. The quarrels of servants compel him to part from his nephew, and presently he has to rescue that nephew by armed force from the hands of marauders. Long childless, he at length has a son; but that son is not the heir, and he becomes the cause of domestic quarrels and of sore grief to his father's heart. After still longer delay the promised son is born; but even him God asks back again—a strange sacrifice, to be slain and offered by his father's hand. Was such a life all that Abraham, the friend of God, had or hoped for? all that his children believed had fallen to his lot? There is no room for escape in a doubt as to Abraham's character, or his enjoyment of the divine favour—to deny that would be to make void the blessing so often bestowed upon him by God himself, and that even with an oath, and to contradict not only the history in the Book of Genesis, but the whole Bible. He was under the favour of heaven. He was not shewn to be so by the prosperity of his life on earth.

It is unnecessary to trace the same law in the lives of Jacob, and David, and Jeremiah, and other eminent Old Testament saints, because its general applicability, however capable of proof[1], is more than the present argu-

[1] This, which is in effect Bishop Butler's well-known proof, is also worked out with great clearness and at considerable length in Calvin's

ment assumes. Let it only be granted that the Old Testament records do, on the one hand, far more clearly represent the Ruler of the world as near at hand and righteous to reward and punish; and, on the other hand, throw out in bolder relief the inequalities in that respect of his present government than natural religion does; and I see not how the conclusion can be avoided, that the old fathers had a much more certain argument for a future state than was ever possessed by the heathen world.

It will be objected that the Law of Moses, sanctioned exclusively (for so the objection runs[1]) by temporal threats and promises, authoritatively repressed man's yearnings after immortality, drew closer the dark curtains that envelope the tomb, narrowed the circle of his horizon, and made the heavens of brass that he might not penetrate them. Yet the Law of Moses did good service to the argument for a future state which we are now considering. That argument is built upon the two truths that the world is under God's moral government, and that that government is not fully carried out in our lives here below. The latter truth is little likely to be called in question, inasmuch as it is matter of undoubted experience; and not only so, but by its very credibility it is apt, and has been frequently known, to bring discredit upon the former. The balance between the two may very easily be upset, and the frequency of the exception may be held to invalidate the rule. Here then

Institutes, Book II. c. x. §§ 10—14. See also Fairbairn's *Typology*, Vol. I. Appendix A, pp. 437 ff.

[1] "In no one place of the Mosaic Institutes is there the least mention, or any intelligible hint, of the rewards and punishments of another life. Warburton's *Divine Legation*, Book V, § 5.

the Law came in aid of the weaker truth, and set the question for ever at rest, so far as the theocratic nation was concerned, whether there was a God that judged the earth. That being certain, the other truth was before their eyes in the histories of themselves, of their contemporaries, and of the honoured fathers of their church and nation. At the same time, if the Law did not appropriate, it certainly did not oppose any more direct knowledge of a future state which had been derived from the patriarchal ages; for that knowledge, as we shall see, grew and became clearer beneath its sanction. It is a general remark of great importance to the right understanding of the relation between the Old and New Testaments, that the Gospel having taken its rise long before the Law, strictly so called[1], may be traced in its gradual expansion throughout the Old Testament, under, though not of, the Law. The Law proper was *super-added*[2] and came in *by the way*[3], helping on indeed most powerfully the great consummation, but doing so indirectly, and often by seeming antagonism, working rather on the negative than on the positive side[4].

2. The structure of the above-stated argument for a future state is not a mere conjecture, however probable, founded on the discovery that the materials for it existed in those days. There is positive proof that it was known and used by the writers of the Old Testament; and under the *direct* testimony of the Old Scrip-

[1] Gal. iii. 17.

[2] προσετέθη (Lachmann and Tischendorf). Ib. 19.

[3] παρεισῆλθεν, Rom. v. 20. "Came in besides," "formed a *third term*." Alford. "Entered incidentally." Scholefield.

[4] See Faber, *On the Three Dispensations*, Vol. II. pp. 135 ff.

tures to the doctrine of a future state, that proof shall first be cited.

The seventy-third Psalm is a very striking record of the mental struggle which an eminently pious Jew underwent when he contemplated the respective conditions of the righteous and the wicked. Fresh from the conflict, he somewhat abruptly opens the Psalm with the confident enunciation of the truth of which victory over doubt had now made him more, and more intelligently, sure than ever, that "God is good to Israel, even to such as are of a clean heart." And then he relates the almost fatal shock which his faith had received when he contrasted the prosperity of the wicked, who, though they proudly contemned God and man, prospered in the world and increased in riches, with his own lot, who, though he had cleansed his heart and washed his hands in innocency, had been plagued all the day long and chastened every morning. The place where his doubts were removed and his tottering faith re-established, was "the Sanctuary of God." God himself was the Teacher. What then did he teach? By what divinely imparted considerations was the Psalmist re-assured? Whatever is the proper rendering of the fourth verse, whether, "there are no sorrows (tending) to their death,"—none of those overwhelming calamities befal them which, by impairing health and strength, shorten life, and are like bands dragging the victim to death—or, "there are no sorrows *until* their death"—their whole life to the very last is one unchequered course of happiness—that verse conveys to us the Psalmist's *mistaken* estimate of the prosperity of the wicked, before he went into the Sanctuary of God. The true estimate, at which he afterwards arrived, is

found in verses 18—20. Now, admitting (what, by the way, is somewhat difficult of belief, inasmuch as the sudden and fearful temporal destruction of *all* or even *most* prosperous sinners cannot be made out) that the "end of these men" means only and always their end *in this world*[1], we come to the conclusion, that in the case of the wicked this Psalm does not plainly and undeniably teach, that punishment awaits them after death; but only, that in estimating their condition, it is necessary, in order to vindicate the justice of God, to take in their whole career, and set over against their great prosperity the sudden and fearful reverses and destruction which they not unfrequently encounter. But in turning to the other side of the comparison, the case of the righteous, we are not met by the thought that as the prosperity of the wicked is but the preparation for their ruin, the raising higher the tower that the fall may be the greater, so the adversity of the godly is but an introduction to worldly wealth and honour. That thought is not foreign to the Old Testament writers. "Evil-doers shall be cut off," writes one of them, "but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall *inherit the earth;* and shall delight themselves in the abundance of peace[2]." But it is not so much as hinted at here. The daily chastening may continue, flesh and heart may fail, but

[1] Ps. xxxvii, however, certainly makes in that direction, though the *earlier* book of Job makes the manner of their death, not by slow and painful decay, but "in a moment going down to the grave" an additional element in the prosperity of the ungodly. Job xxi. 13.

[2] Ps. xxxvii. 9—11.

God is good to Israel notwithstanding: he is their portion, their guide, their help while they live, and he will take them to his glorious presence when they die. "Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory." The New Testament has nothing higher or more spiritual than this. The reference of the last clause to happiness after death is, I believe, generally acknowledged by Jewish commentators[1]. They left it to the *candour* of Christian expositors to doubt or deny it.

But the same argument for the immortality of the soul is much more fully worked out in the book of Ecclesiastes. The appeal to that difficult book should certainly be to the original Hebrew, and great care should be taken to discriminate between *hypothetical* conclusions—conclusions, that is, at which the writer arrives upon the supposition that certain premises are valid, which premises it is his object to prove invalid, and which he therefore presses to their legitimate issue that he may shew to what untenable results they lead—and conclusions which he himself owns and enforces.

For want of this discrimination Bishop Warburton

[1] Certainly by Kimchi, and by Mendlessohn in his *Beor*. The latter commentator has perceived the probable allusion in this clause to the translation of Enoch. Of Enoch it is said (Gen. v. 24) לָקַח אֹתוֹ אֱלֹהִים, "God *took* him." Here (Ps. lxxiii. 24) the Psalmist writes, כָּבוֹד תִּקָּחֵנִי "Thou shalt *take* me to glory, or gloriously." In another Psalm (xlix. 16) we read כִּי יִקָּחֵנִי "For he (God) shall *take* me." I can hardly think that the two latter expressions were written and read in their context by Jews without reference to the former. The use of לָקַח in the account of Elijah's translation (2 Kings ii. 3, 5, 9, 10) is somewhat different, as it is followed by מֵעַל רֹאשֶׁךָ or מֵעָמָךְ.

has said that in "the cool philosophy of the author of Ecclesiastes" it is asserted that "the dead know not anything, neither have they any more a reward," and has classed amongst the "*interesting speculations*" of "the few philosophic Jews of the most early times, as appears," he says, "from the book of Ecclesiastes which speaks their sentiments," the question whether there was any difference in the destiny of the spirit of man and the spirit of the beast[1].

Now it seems quite impossible to understand those parts of Ecclesiastes into which the question of a future state enters, or to make them harmonise—I will not say with the rest of the Old Testament, but—with other parts of the same book and with themselves, except on the hypothesis so ingeniously worked out by Mendlessohn on principles of sound criticism and good grammar, that Solomon was divinely instructed to confirm the belief of his people and of the universal Church in the existence of a future state, not by an affirmatory sentence from heaven, which would have silenced reason and commanded faith; but by an appeal to reason to listen to the arguments on both sides, and then say whether there is a hereafter or not.

The correctness of this view may, I think, be sufficiently established even from our English Bibles. In two sections of Ecclesiastes the doctrine of a future state is discussed. One of these is to be found in the 3rd and part of the 4th chapters; the other in part of the

[1] See Warburton's *Divine Legation of Moses*, Book v. §§ 5, 6, Vol. III. pp. 149, 151, 164, 4to ed. 1788; and the discussion of his mistake in Mr Preston's *Ecclesiastes, Prolegomena*, pp. 25, ff. I need hardly say that I do not concur in Mr Preston's opinion that the learned bishop's mistake may be rectified without prejudice to his argument.

8th and 9th chapters. I shall not attempt to go through these sections, but shall merely quote from them as briefly as is consistent with my purpose.

In the 16th and 17th verses of the 3rd chapter Solomon writes, "And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Here is the argument for a future state with which we are already familiar. In the course of this world both "judgment[1]," the punishing of the wicked, and "righteousness[2]," the rewarding of the righteous, are perverted; and there is neither comfort nor explanation to be found except in the consideration that God will hereafter judge the righteous and the wicked, and that there is a time *there*, at God's judgment-seat, in the world beyond the grave, for every purpose and for every work.

In the remainder of the 3rd chapter Solomon observes that this argument for a future state is much more convincing than one which is sometimes drawn from the superiority of man over the brute creation. For, whatever be the difference in other respects between them, man and beast die and turn to dust alike (vv. 19, 20), and none but the wise, if indeed even they, know the different destinies that await the spirits of the two (v. 21). So that if there were no stronger proof of the immortality of the soul than this, our wisdom would be to make the most of this life while it lasts, and take no thought for another (v. 22). Then in the first three

[1] מִשְׁפָּט. [2] צֶדֶק.

verses of the 4th chapter Solomon puts his own argument for a future state in another form, and contends that the misery and oppression with which the world abounds must, so long as we limit our horizon to the life that now is, inevitably drive us to the conclusion, equally dishonourable to God and disheartening to man, that the dead are better off than the living, and the yet unborn than they both.

Again, having said at the end of the 8th chapter (vv. 16, 17), that in order to know wisdom and understand the business that is done upon the earth, it is necessary to take cognizance of "*all* the work of God," his *whole* moral government, inasmuch as even a wise man can make nothing of what is done under the sun *taken alone;* the royal philosopher goes on in the 9th chapter to make good his position by shewing how signally the sceptic's creed, "Let us eat and drink, for to-morrow we die," fails in its attempt to secure happiness in this life. It is certain that the righteous and the wise are under God's especial protection, and yet there is no proof of it in what we see around us; no one can tell God's love or hatred, on whom his smile rests and on whom his frown, judging merely from men's lot in life (v. 1). For, so far as that is concerned, the righteous and the wicked fare alike (vv. 2, 3). If then death be annihilation, life is certainly preferable to death (vv. 4—6); and to enjoy life to the utmost, regardless of everything but pleasure, is man's portion (vv. 7—10). Yet what does such a creed ensure to its professors? It robs them of the future; but does it bestow on them the present instead? No: for when you bid a man *enjoy* life, you do, it may be, but mock his misery. For, even supposing him to possess strength and wisdom and

skill, happiness may still elude his grasp. On your principles he is at the mercy of blind fortune. Time and chance happen to all men. A man may live only for this world and the pleasure it affords, and yet be all his life long most miserable (vv. 11, 12)[1].

Unless we interpret these passages of the book of Ecclesiastes in some such way as this, regarding them either as anticipatory statements of objections to be refuted, or as profitable revelations of the mazes through which the writer had reached the truth, how can we possibly reconcile them with "the conclusion of the whole matter"—the conclusion, that is, to which the whole treatise, including these parts of it, is designed to lead us; that, amidst all the perplexities that beset his path, man's one concern is to fear God and keep his commandments, in the certain conviction of a judgment to come, which shall vindicate the justice and truth of the Ruler of the world, and adjust the inequalities which he now permits, by rendering to every man according to his works[2]?

3. Let us pass on now to those passages of the Old Testament which shew, often undesignedly and by inference, that the immortality of the soul was popularly believed in by the Jews. The translation of Enoch has already been spoken of. The history of that translation would probably make a less vivid impression upon posterity than the fact did on those who had eaten and drunk with Enoch, and who suddenly missed him

[1] In the interpretation of these passages of Ecclesiastes I have followed in the main Mendlessohn's *Commentary*, as translated in the valuable work on Ecclesiastes by Theodore Preston, M.A., Fellow of Trinity College.

[2] Eccles. xii. 13, 14.

from among them. Still the people who had such a history in their sacred books, and who combined the highest veneration for those books with the most familiar acquaintance with their contents, must have drawn substantially the same deduction from the history, that Enoch's contemporaries did from the fact[1]. The occurrence stamped its lesson on the national mind. The impression did not easily wear out. In later times the assumption of Elijah refreshed and deepened it. The prophet whose fame had spread far beyond the limits of Judea, who was known personally and by his deeds to all his countrymen, who had long taken so important a part in national events and engrossed so large a share of public attention as to be an object of general interest and curiosity, was no longer seen among them. No corpse was found. All traces of him had vanished. He was searched for, but in vain. Another prophet who wore his mantle, and caught his spirit, and repeated his miracles, had seen him go up to heaven in a chariot

[1] Bp Warburton (*Div. Leg.* Book v. § 5, Vol. III. pp. 135, 136) lays stress on "the studied obscurity" of the record in Gen. v. 24. The *simplicity* (as I should rather call it) of the record is, and was doubtless intended to be, one of its strongest defences against those who would degrade it into a mere poetical myth. It should be remembered, too, that the *fact* (which from the New Testament we know to have been a real translation, "*that he should not see death*") preceded and helped to interpret the record. The tradition which was preserved, though perverted, amongst the heathen (see Hävernick's *Introduction to the Pentateuch*, Clark's Trans. p. 110), could hardly have died out amongst the Jews, and would serve to explain the history if it were really obscure. The terms of the record, which was possibly of much earlier date than the time of Moses, though embodied by him, under divine guidance, in the book of Genesis, absolutely require Enoch's removal from the world to have been different from that of all the other patriarchs mentioned in the chapter. See Faber, *On the Three Dispensations*, Vol. II. pp. 19 ff.

of fire. Fifty men, students of the prophetical order, had seen him also, though only from a distance. The story was held to be of divine authority and recorded in the sacred books. What Jew did not thenceforth believe that Elijah was taken up in triumph to the presence of the God whom he had so faithfully served? To doubt it would have been blasphemy to be abhorred of every true Israelite. There were seven thousand in Israel who like Elijah had refused to worship Baal; they, in secret; he, openly. They and he feared the same God. Their faith was one, why should not their hope be? He confessed God publicly on the top of Carmel; they secretly in caves of the earth. He reached heaven triumphantly without death; might they not reach it silently through death? Or must they indeed, together with all pious Jews who heard or read that story afterwards, look to perish like the beasts? *Could* they do so in the face of Elijah's assumption—men of like passions and like religion with him? Was that too Elisha's fate?—he who was little, if at all, inferior to Elijah. Both prophets had raised the dead to life. The mere touch of Elisha's corpse had done it. What was life that it could thus go and return? Was there not some part of man which lived still when his body died? And could Elisha's corpse impart to another that which he had done with for ever himself?

The popular belief on this subject comes out very clearly in the account of Saul's interview with the witch of Endor[1]. Quite independent of the nature of witchcraft as then practised, is the fact, that the woman received Saul's request, "bring me him up whom I shall

[1] 1 Sam. xxviii. 7—20. See Bishop Bull's *Examen Cens. Resp. ad Animadv.* XXII. § 5. *Works*, Vol. IV. p. 280.

name unto thee," as one of quite ordinary occurrence, and the conclusion fairly to be drawn from it that the Jews of those days commonly believed in the possibility of holding intercourse with the departed, who, therefore, were, in their opinion, still in existence. The sublime passage in which the prophet Isaiah represents the reception of the king of Babylon into Hades[1] is founded upon an assumption of the same popular belief[2].

Then, again, the Jews had in their inspired writings

[1] Isai. xiv. 9, ff.

[2] Bishop Bull (whose works it did not occur to me to consult until after the above was written) has a passage which I gladly quote, both because it so thoroughly confirms my argument, and because it meets an objection which might be drawn from the silence of the Old Testament writers:

"Qui meliores erant et perspicaciores in populo Judaico, verosimile est eos seu generalium promissionum vi, seu temporalium bonorum levi æstimatione, seu divinæ bonitatis intuitu, seu animæ suæ, melioris quam caduci boni appetentis, consideratione, seu Enochi exemplo (cui sequiori ævo accessit Eliæ raptus) seu patriarchum traditione (quibus Deus multis indiciis spem futurorum bonorum fecerat, in quorum indiciorum genere non minimum erat et illud, quod multi eximie boni terrestris felicitatis expertes vixerint, quod argumentum late exequitur scriptor ad Hebræos, cap. xi.) seu aliis rationibus adductos credidisse, Deum, præter speciala ista bona ad hanc vitam pertinentia, et legibus Mosaicis comprehensa, etiam alia post mortem cultoribus suis fidis largiri velle; imo statuendum illud omnino est, ne viros sanctos eximiosque in populo Dei suum instar tum vixisse, tum devixisse credatur. Nec refert, quod hujus fidei vix ac ne vix quidem ulla canonicis V. T. scripturis mentio fiat; nam certum est, Abrahamum filium promissionis mactare jussum non recusasse hac ratiocinatione sustentatum, Deum potentia tanta præditum esse, ut filium jam mortuum in vitam revocare, eumque ei redivivum restituere posset; certum, inquam, illud est, quia divinus autor Epistolæ ad Hebræos id diserte testatur, xi. 19. Hujus tamen vere admirandæ fidei, atque evangelicæ supparis, in historia Abrahami nec volam nec vestigium reperias." *Harmon. Apost.* cap. x. § 9, Vol. III. pp. 184, 185.

the expression of Job's confidence[1], and Balaam's impassioned desire when the Spirit of God unfolded to him things beyond human ken, "Let me die the death of the righteous, and let my last end be like his[2]." High hopes rang out from their national hymns: "Thou

[1] Job xix. 25—27. The difficulty of this passage is certainly not lessened—much less is it removed—by excluding from it (with Hävernick, *Vorlesungen über das Alte Test.* pp. 203 ff., Maurer *in loc.* and others,) all reference to immortality, and regarding it as only a prediction of what actually happens in the last chapters of the book, when God appears to take the part of Job, and Job's eye sees him, (c. xlii. 5, 7). Even Ewald (*in loc.*) strongly maintains that the passage asserts the doctrine of *immortality*, though not that of a *resurrection*. "Entirely false," he writes, "is the view of many, perhaps all modern critics, that Job here expresses only an earthly hope, without referring at all to what shall be after death." He renders:—

"But I know my Redeemer liveth

"And a Saviour shall stand upon the dust (*i. e.* one to avenge my cause shall stand upon my grave).

"After my skin has been thus destroyed,

"And without my flesh (body) shall I see God.

"Whom *I* shall see for *myself;*

"*Mine own* eyes and not another's shall have seen him."

The interpretation of this, as of every other disputed passage, must be arrived at by a careful and critical examination of its terms. But the undoubted testimony of other parts of the Bible to the existence in the earliest times of a knowledge both of a Redeemer and of a future state does away with all antecedent impossibility or improbability of those subjects being referred to here. It does not prove that they *are*. It does prove that they *may be*. All *à priori* objection on that score may fairly be set aside.

[2] "Quid enim sibi volebat Balaam, quum diceret, *Moriatur anima mea morte justorum*, &c., nisi quod sentiebat id, quod postea David prodidit, *Pretiosam esse mortem sanctorum in conspectu Domini; mortem vero impiorum pessimam?* Si ultima linea et meta in morte forent, nullum in ea notari posset discrimen justi et impii: sorte, quæ post mortem utrosque diversa manet, inter se distinguuntur." Joan. Calvin. *Instit.* Lib. II. cap. 10, § 16.

wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore;" "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness[1];" and were preserved in their national proverbs, "The wicked is driven away in his wickedness, but the righteous hath hope in his death[2]." Gleams of undying glory flashed frequent along the track of prophecy: "He will swallow up death in victory[3]." "Thy dead (O Lord) shall live, my dead body shall arise. Awake and sing, ye that dwell in dust: for thy dew (O Lord) is as the dew of herbs, and the earth shall cast out the dead[4]." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes[5]."

4. Some of these examples perhaps belong to the *dogmatic teaching* of the Old Testament with reference to a future state, because those portions of holy writ which entered into the services of the temple or the synagogue were certainly read there with a view to instruction. At any rate, the closing sentence of Ecclesiastes is of this class. Another very striking instance

[1] Ps. xvi. 11; xvii. 15.

[2] Prov. xiv. 32.

[3] Isai. xxv. 8.

[4] Isai. xxvi. 19. "Thy dead," i. e. the deceased Jews who are thy people. "My corpse" i. e. "our corpses," the singular used collectively as of the Church or nation speaking, and therefore taking a plural verb (נְבֵלָתִי יְקוּמוּן). "Thy dew &c." i. e. thy divine power restores the dead to life as the dew the withered herbage. And the earth "shall bring forth the dead, i. e. cast them forth from herself." (Gesen. s. v. נָפַל).

[5] Hos. xiii. 14.

occurs in the forty-ninth Psalm. That Psalm is eminently didactic, and addresses itself to men of every rank and nation (vv. 1, 2) in a manner strikingly at variance with the conceit that religious knowledge was kept jealously to themselves by the few who then possessed it. The writer exposes the folly of trusting in wealth, which can neither prolong a man's life nor accompany him beyond the grave,—an exposure, be it observed, which would certainly have amounted to condemning the generation of God's children, had this world's good been, as we are told, the only object of their hopes. The victims of such folly he describes as placed in Hades, like a flock of helpless sheep with death for their shepherd[1] (v. 14), destined there to remain till the morning of the resurrection, when the righteous, however oppressed by them before, shall have dominion over them. His own lot, and that of all the faithful, he then sketches in bright contrast. No man can redeem his brother so as for him to live for ever (vv. 7—9): "but God will redeem me from the power of Hades, for he will take me" (v. 15), as he took Enoch, to himself. This is the parable and the riddle which the Psalm undertakes to expound; the understanding of his own mortality and immortality, the want of which makes man in all his honour no better than the beasts that perish (v. 20). The teaching of the prophet Daniel is equally explicit: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt[2]."

Nor is this a one-sided argument, which keeps back or slurs over all that makes against itself. Let it be

[1] מָוֶת יִרְעֵם [2] Dan. xii. 2.

freely admitted that the relative estimates of this life and the life to come are very different in the Old and New Testaments. That they are so, is neither surprising nor disconcerting. The true theory of coherence would be in jeopardy were it otherwise. We have found the revelation of Christ himself and of all other blessings bestowed by him to be *gradual* and *progressive.* It would be very perplexing to discover that the revelation of eternal life was abnormal in its development. No less freely be it admitted that the language of some of the most eminent Old Testament saints on the subject of death is strong, and even startling, when taken alone and pressed to the utmost. Nay more; if their language mean what is often asserted of it, we must blot the knowledge of a future state out of the Old Testament altogether. No position short of this is tenable. The common theory, that the best and wisest men knew something of another life, while the mass were ignorant of it, will not stand proof. They are the best and wisest men of their times, such as Job, and David, and Hezekiah, who use the language in question. If they were in the dark, who of their age had light? If *the whole* of the evidence, that which has been adduced above, as well as that which wears a different aspect, be regarded, the Old Testament can only be rescued from dire confusion and inexplicable contradiction by allowing it to contain an *elementary* knowledge of a future state; and, if in comparing the Old Testament with the New, the weakest passages of the one be not confronted with the strongest of the other, but like with like; S. Paul's desire to depart and be with Christ, not with the Psalmist's despondency, but with his assurance, "Thou wilt receive me to glory;" and Hezekiah's

clinging to life, with the prayer made without ceasing of the church unto God for S. Peter's preservation[1], or with S. Paul's feelings when he himself[2] or his friend[3] had narrowly escaped death; the relation of the two Testaments on this subject will be seen to be that of essential coherence in the unity of progressive development.

5. There is, however, yet another test which this conclusion may fairly be required to abide. If the New Testament (i) plainly denies the knowledge of a future state in the Old, the argument breaks down. If, on the other hand, it both (ii) assumes, and (iii) asserts such a knowledge, the proof is complete.

i. In S. Paul's 2nd Epistle to Timothy, it is said of our Lord Jesus Christ, that he "abolished death, and brought life and immortality to light through the Gospel[4]." On this statement very great stress has been laid by those who deny to the Old Testament the knowledge which I am claiming for it. The passage is the mainstay of Archbishop Whately's argument on the subject; and he interprets it to mean nothing less, than that life and immortality were wrapt in impenetrable darkness, till Christ revealed them by his Gospel. No doubt, we properly speak of bringing to light, or throwing a flood of light upon, that which before was so entirely in the dark, as to be altogether invisible. But, surely, we may use the same terms with perfect propriety of that, which, without being in utter darkness, is involved in a greater or less degree of obscurity and

[1] Acts xii. 5.
[2] 2 Cor. i. 3, and 8—11; 2 Tim. iv. 16, 17.
[3] Philip. ii. 27.
[4] 2 Tim. i. 10.

gloom. The traveller in the tropics, where the sun, leaping above the horizon, with one glad bound changes night into day, would describe the objects around him, amongst which he had before been groping in pitchy darkness, as brought to light by the sun. But no one would quarrel with him for employing the same phrase, if the indistinct light of the moon or stars had before rested on the landscape, or the dim twilight of a higher latitude had preceded the sunrise. Why, then, may not S. Paul's language imply, that life and immortality, which had been but imperfectly seen, looming darkly in the distance, under the fainter light of the Old Testament, came forth into the full light of day, when the Sun of righteousness arose[1]? The most that can fairly be urged against such an interpretation is, that, in the judgment of the objector, *φωτίζειν* in Greek, or, to bring to light, in English, most naturally suggests a reference to something which was entirely hidden; and that S. Paul so uses the word in the only other place of the Greek Testament, in which it occurs in the same grammatical construction[2]. But this is only to say, that the words of themselves seem to lead us to a particular meaning. It is by no means to deny that they allow of

[1] What Bishop Bull calls the triple light which Christ added, viz. of a peremptory decision as to the fact of a future life, which had before been disputed; of a clear and lucid explanation of its nature, which had previously been little understood; and especially of the sure seal put to the doctrine by his raising the dead, and himself rising again. The Bishop suggests the possible reference of the passage to the *Gentiles* (cf. *διδάσκαλος ἐθνῶν*, ver. 11), which would remove it entirely from the present discussion. *Harm. Apost. Diss. Post.* cap. x. §§ 13—16. *Works*, Vol. III. pp. 187—192.

[2] 1 Cor. iv. 5, "*ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους*," "who both will bring to light the hidden things of darkness."

another meaning, and even require it, when other necessary considerations are taken into the account. This passage of Scripture, then, does not pronounce absolutely on the question now at issue. It certainly refuses equal, or anything like equal, clearness to the revelation of life and immortality in the Old Testament and in the New. But further than that, it, as certainly, does not go. Its terms are satisfied whether there be a partial knowledge of a future state in the Old Testament, or whether there be no knowledge at all. And this being the chosen passage behind which the advocates of the opposite opinion entrench themselves, it may fairly be supposed to be the strongest which the New Testament supplies; and yet, this passage notwithstanding, the conclusion is valid that the New Testament does not plainly deny the knowledge of a future state in the Old. Its evidence, thus far, is undecisive. It proves nothing either way.

But instead of a single text, let the whole New Testament be consulted, and its answer will no longer be uncertain. The denial which hitherto has appeared possible, though incapable of demonstration, will be seen to be altogether impossible, because it would involve the New Testament in absolute self-contradiction. For, the same New Testament which is made to deny, will be found both to assume, and to assert, that the doctrine of everlasting life belonged to its venerable precursor in common with itself.

ii. The New Testament *assumes* the knowledge of a future state in the Old.

The discourses of our Lord commonly proceed upon the hypothesis of such knowledge being possessed by

his hearers. The sermon on the mount takes for granted the danger of being cast into hell, "into the fire that never shall be quenched[1]." Many of the parables, those for instance of the Rich Man and Lazarus, of the Unjust Steward, of the Tares, the Draw-net, and the Talents, go throughout on the supposition that the audience believe in a future state. The same supposition underlies all our Lord's teaching. To perish, to have everlasting life, to have treasure in heaven, to be recompensed at the resurrection of the just, to have body and soul destroyed in hell, and the like, are among the things old which the great Teacher brings forth out of his treasure, that to them he may link on the things new which he has in store. The dying robber preferred a petition which could have no reference to the life of which the last sands were then running out, and received an answer in keeping with his prayer. But the question is, whether assuming this knowledge in the Jews of that period amounts to assuming it in the Old Testament; for that is what my position requires.

It might suffice to remark that, as the Jews jealously repudiated any religious doctrine which had not the Old Testament for its professed source, so the Gospel gave its sanction to no doctrine of theirs which was not actually derived thence. The approbation accorded to *their* doctrine of a future state goes far to establish its Old Testament origin. Had it been merely the growth of natural religion, it would not have been so unreservedly admitted into the Christian scheme. Its basis of

[1] Mark ix. 43—48 with Matt. v. 29, 30.

truth would have been acknowledged, but the superstructure of human error would have been demolished to make place for a divine edifice. But the truth is, that in dealing with *Jews*, Christianity does not, and could not, seek for common starting-ground in natural religion. God had given them a direct revelation and had taught them duly to respect it. Here was higher vantage ground for the advocates of Christianity to stand upon. To have quitted it for the lower, which they sometimes occupied in addressing the heathen, would have been to dishonour the divinely inspired Scriptures of the Old Testament, and to alienate, instead of conciliating, the Jewish enquirer. The facts casually disclosed in the Gospel history are perfectly in accordance with this relative position of the heathen and the Jew. When our Lord says to Martha, "Thy brother shall rise again," she unhesitatingly replies, "I know that he shall rise again in the resurrection at the last day[1]." When S. Paul preaches "Jesus and the resurrection" to Athenian philosophers, their comments are, "What will this babbler say?"; "He seemeth to be a setter forth of strange gods." When they hear of the resurrection of the dead, some mock; and others, more in earnest, say, "We will hear thee again of this matter[2]." The same Apostle who testifies that it is a promise "involving the resurrection," to which the twelve tribes of Israel hoped to come[3], reminds Gentile believers that in their unconverted state they had no hope and were without God in the world[4].

[1] John xi. 24. [2] Acts xvii. 18, 32.
[3] Acts xxvi. 6, 7. See ver. 8, and Dean Alford *in loc.*
[4] Ephes. ii. 12.

But the New Testament assumes the same thing by its silence. In three at least of the Canonical Epistles, the Gospel is elaborately contrasted with the Law; on the side of necessity in the Epistle to the Romans, on the side of superiority in the Epistle to the Hebrews, on the side of opposition in the Epistle to the Galatians. Yet in none of these Epistles, nor anywhere else in the New Testament, is *this* point of contrast even hinted at, that one had and the other wanted the life everlasting. On the contrary, the life and death administered by the Law are all along assumed to be the same life and death as are treated of by the Gospel of Christ. "Christ *redeemed mankind from the curse of the Law;* and we all know, that it was not from temporal death, or the penalties and afflictions of the present life, that believers have been redeemed[1]."

There seems, then, to be absolutely no ground for the conjecture that the later Jews were indebted to the heathen with whom they came in contact, especially during their sojourn in Babylon, for the advance which they appear to have made beyond their fathers in this particular branch of theological knowledge. As well might we hold that the expectation of redemption which ripened in Israel at the birth of Christ was the offspring or the nursling of those dim prophecies of a great deliverer and a golden age, which have been discovered in the poetry and the mythology of so many forms of heathenism. Surely it is as much more reasonable, as it is more pious, to recognise in both, the teaching of the Old Testament bearing at length its proper fruit. May it not be that the progress

[1] Coleridge's *Aids to Reflection*, Vol. I. p. 292.

made by the Jews in the knowledge of a future state, between the close of the Old Testament Canon and the commencement of the Christian era, is in some danger of being over-rated through our mistaking the better adaptation of the instrument to our vision, or the greater transparency of the medium which intervenes, for more clearness and sharpness in the object viewed? To us natives of the West the same idea would gain greatly in perspicuity by being translated out of the Eastern poetry of the prophets into the Western prose (savouring strongly though it does of its Eastern origin) of the Apocrypha and the New Testament. And, when the peculiar difficulties of the prophetical style, and the comparatively low stage of Hebrew scholarship in England, are further taken into account, it may perhaps be questioned whether *to a Jew* the obscurity of the Psalms and of Isaiah, on the subject in question, would, after all, be so great as we are accustomed to suppose. Whatever real progress there was[1], after due allowance has been made for this, I should be inclined to attribute to the unparalleled clearness of Daniel's prophecy[2], and to the further insight into the meaning of the Old Testament Scriptures vouchsafed to the undivided attention bestowed upon them by the Church, during the long period when no new revelation occurred to claim her notice, and when the darkness and helplessness of her national and temporal condition made her quick to discover her before-neglected treasures of spiritual and eternal consolation. It was fitting that a brightening

[1] See the history in 2 Macc. vii. to which, though not necessarily to it alone, reference is made in Heb. xi. 35.

[2] Dan. xii. 2.

twilight should be the immediate precursor of the sun[1].

iii. But to pass from probability to certainty. The New Testament *asserts* that the Old Testament contained the knowledge of a future state, and that from its pages the later Jews had gained that knowledge.

In the first place, it is to be observed that inasmuch as *spiritual* and *eternal* blessings are of the very essence of the Gospel, all the Old Testament promises of the Gospel must have included such blessings; and, in so far as they were rightly appreciated, must have been understood to include them. Hence the growing promise and expectation of the Messiah, which the New Testament acknowledges in the Old, was a growing promise and expectation of life and immortality. So far the argument of this section is entitled to the benefit of whatever may have been established in preceding chapters. Let a single example suffice of the manner in which the two Testaments concur in setting the *everlasting* character of God's revelation of mercy over against the frailty and transitoriness of man's mortal nature. The prophet Isaiah, when on one occasion he was commissioned to foretel, in connexion with the typical deliverance from Babylon, the greater deliverance in store for his people, heard a voice saying to him, "Cry." Weighed down by the spectacle of decay and death, the common lot of humanity, which he saw around him, he replied, "What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of

[1] "Cum jam appeteret tempus melioris fœderis, voluit Deus per prophetas et sapientes venturo Soli auroram quandam præmittere præviam." Grotius apud Bull. *Harm. Apost. Diss. Post.* cap. x. sect. 12. Opp. Tom. 3, p. 187.

the field." But the voice answered, "The grass withereth, the flower fadeth, but the word of our God shall stand for ever[1]." Now the Apostle Peter, in exhorting Christians to love one another with a pure heart fervently, having enforced his exhortation by the consideration that their relationship to one another, unlike the ties of natural kindred, which death so rapidly and ruthlessly severs, was by virtue of its origin *eternal*, quotes this very passage of Isaiah in confirmation of what he had said, and explains the word of the Lord, spoken of by the prophet, to be "the word which by the Gospel is preached[2]." On comparing the two passages, is not the conclusion irresistible, that in the promise of the Messiah, enduring for ever, not only in itself, but *in and for them*, the prophet and his contemporaries were taught to take refuge from the changes and chances of this mortal life? And may we not believe that in other places also of the Old Testament, where the perpetuity of God's covenant or salvation is contrasted with the shortness and uncertainty of man's life, the reference is not so much to absolute and essential perpetuity as to perpetuity in the advantages received and the effects experienced by the subjects of the covenant and the salvation[3]?

Another strong, though still indirect, assertion on the part of the New Testament, is to be found in the interpretation which it puts on a very favourite Old Testament expression. Nothing is more common in the old Scriptures than the use of the possessive pronoun with the word God to denote the relation of the Almighty to the special objects of his favour. "I will be

[1] Is. xl. 6—8. [2] 1 Pet. i. 22—25.

[3] See Ps. ciii. 15—18; Is. li. 6.

your God," "Thou art *our* God," "O God, *my* God," are the ordinary utterances of promise and of faith[1]. To a thoughtful mind such phrases appear to demand some consciousness of immortality in those who realised them. It is hard to believe that one to whom the everlasting God had imparted himself in such nearness and communion was yet anticipating no better fate than the beasts that perish; that the soul which was athirst for the living God, which had felt itself being gradually drawn away from created good to make Jehovah its portion, and have no good beside him, should have no brighter prospect than annihilation as the goal of such a race. So would the path of the just be as the shining light, shining more and more unto the blackness of darkness for ever! Now it is just this point which the author of the Epistle to the Hebrews takes up when he says of the patriarchs, "Now they desire a better country, that is, a heavenly, *wherefore* God is not ashamed to be called their God." God would be ashamed to be called the God of any man who had no hopes or desires beyond this world. He deigns not to say "I am *thy* God," to any but a *conscious* heir of immortality. It was by an argument founded on this manner of expression that our Lord silenced the objections of the Sadducees against the doctrine of the resurrection[2].

The same chapter of the Epistle to the Hebrews contains more than one express assertion that the Old Testament saints saw beyond the grave. Abraham, as well as Isaac and Jacob, the heirs with him of the

[1] See for instance Gen. xvii. 7, 8; and observe how the covenant *to be a God unto thee, and to thy seed after thee,* is distinguished from mere temporal prosperity in vv. 20, 21.

[2] See Matt. xxii. 32, and Dean Alford's note there.

same promise, looked for the city that hath the foundations whose builder and maker is God; and desired a heavenly country. Moses refused to be called the son of Pharaoh's daughter, and made light of the treasures of Egypt, because he had respect, not to any earthly equivalent—for the object of his deliberate choice was *to suffer affliction* with the people of God—but to the recompense of the heavenly reward. The brightest these, but not the only stars that shone with the light of immortality. Wherever the Messiah was looked for, wherever the God of Israel was appropriated, there was the germ at least of immortal hope.

But the crowning assertion of the New Testament, that the Old Testament both could and did teach the Christian doctrine of a future state, is contained in two of our Lord's own sayings. His words to the Jews, "Search the Scriptures, for in them ye think ye have eternal life[1]," are a plain declaration that, in their own opinion, the Jews were indebted not to Babylon, but to the Scriptures of the Old Testament, for their knowledge of eternal life. It will hardly be maintained that they looked to the Old Testament to bestow upon them a life, the existence of which was only to be gathered from other and independent sources. The manner of Christ's appeal in this place to the popular estimate of the Scriptures wears the air of approval. The direct sentence of approval is furnished in another place. The parable of the Rich Man and Lazarus has already been referred to as one which could only have been addressed to believers in a future state. The same parable contains the strongest possible assertion that the Old Testament was calculated to produce and keep alive that

[1] John v. 39.

belief. The Rich Man having found out too late the consequences of *living only for this world*, of *having his good things in his life-time*, is anxious to save his family from the same course and the same end. He begs Abraham to send Lazarus to give them warning. But Abraham replies, "They have Moses and the prophets, let them hear them." And a further urgent entreaty only elicits the answer, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead[1]." The Old Testament Scriptures save those who hear them from such a life and such a fate as yours. So clear and plain is their meaning, that a messenger from the world beyond the grave, whose own eyes had witnessed its torments or its bliss, could not more effectively or persuasively treat of life and death and immortality. And these, be it remembered, are the words of Christ himself. This is the testimony of the Prophet of the New Testament to the doctrine of the prophets of the Old[2].

II. *As Priest to Atone.*

If the office of the Priest has been rightly represented as arising out of the separation produced by sin between man and his Maker, the removal of that separation should, in all consistency, be the chief *work* attach-

[1] Luke xvi. 31.

[2] For the harmony of the Old and New Testaments in respect of some other doctrines see the present Dean of Canterbury's Hulsean Lectures for 1841 and 1842, entitled, "*The Consistency of the Divine Conduct in revealing the Doctrines of Redemption.*" The progressive development of the divine teaching has lately been worked out in the form of "*Bible Studies,*" by J. H. Titcomb, M.A. of S. Peter's College, Perpetual Curate of S. Andrew's the Less, Cambridge.

ing to that office. Holy Scripture at once appealing to and quickening human consciousness, approving and correcting the teaching of extraneous religions, brings out in the strongest relief the conflicting ideas which, however obscured and perverted, form the groundwork of almost every known religion—God, the Author of life, the Source of all good, holy and just and pure, hating and punishing sin: man, living and moving and having his being in God, dependent upon him for all things, at his absolute disposal, but having abused his high prerogative of being a consenting instrument of his Creator's will—a sinner, and therefore under God's displeasure, which is death. But Scripture brings out no less clearly the intermediate harmonising idea, without the presence of which in some degree and form no religion which at all recognises the purity of God and the sinfulness of man can possibly exist. The hope of reconciliation, the yearning for atonement, seems in a fair way to be satisfied by the provision of a priest, who nearer to God than other men, and nearer to man than God, may lay his hand upon both and bring them together again. Yet the priest is not the only nor even the first requisite in the process of atonement. Empty-handed he is powerless. In order of thought the thing ministered takes precedence of him who ministers it. He is ordained for it, not it for him. Strictly speaking, there must first be a sacrifice of acknowledged virtue to atone, and only needing to be worthily offered; and then a priest who is worthy to offer it. For, in the words of the Epistle to the Hebrews, "every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins[1]."

[1] Heb. v. 1; viii. 3.

Singling out then from all the works of the priest the one work of *offering* to God, and again from all his offerings the chief offering of *sacrifices for sins*, we arrive at the very heart and centre, not only of the priestly institution, but of the religion both of the Old and New Testaments; at that which necessarily underlies every act and every part of a religion which contemplates a holy Being to be worshipped, and fallen, sinful worshippers. That other duties belong to a priest, that other ideas enter under the name of sacrifice, is not to be denied; but the uniform representation of both Testaments is, that not until by an outward rite of propitiatory sacrifice the guilt of the worshipper is done away, and the favour of God conciliated for him, can the priest be the medium of presenting his thank-offerings and free-will offerings, his acknowledgments of dependance and gratitude to heaven, or the channel of conveying the blessing of heaven to his soul. Intercession and benediction wait upon oblation. Every other kind of oblation waits upon oblation for sin.

Without professing to propound a perfect theory of Sacrifice, or to discuss at large the doctrine of the Atonement, this section will aim at showing that the Old and New Testaments essentially cohere in maintaining such a view of sacrifice as has just been enunciated, and in recognising the same broad principles as the basis of that rite.

1. The fact that sacrifice holds the most prominent place in the religion both of the Old and New Testaments is so obvious, that it seems almost like laying the foundation again not to take it for granted. The Law of Moses, which from its peculiar object spoke with great clearness on this subject[1], ordained that only through

[1] See p. 56, above.

sacrifice could God and man be brought together. The covenant which was the inseparable companion of the Law was, as the writer to the Hebrews reminds us, ratified at its first introduction by the sacrificial act of shedding and sprinkling blood[1]. This was the great initiatory rite extending in its influence and its effects over all men and all things and all time that came within the range of that covenant. Every Jew who thenceforward entered into that covenant, entered into a covenant resting on sacrifice; and his whole life, included as it was in the terms of the covenant, was a life consecrated by sacrifice. The shedding and sprinkling of blood (of the meaning of which more will be said hereafter), reaching then to all whom the covenant concerned and even to the book in which it was written, was afterwards extended to the Tabernacle and its furniture[2], and to the priests themselves[3] as they came to be set apart for their several services. In fact, sacrifice had a most conspicuous and essential part assigned to it in the introduction and first establishment of the whole Mosaic system. Now here is a plain and striking and, as we know on inspired authority, *intended*[4] analogy to the case of the new and better covenant which was established on better promises and ratified by better sacrifices. The sacrifice of the most precious death of our Saviour Christ is the great introductory act, the basis, of the whole covenant of grace. Once offered at the outset and foundation of his religion, its all-prevailing efficacy, reaching backward indeed to the fall[5], and so showing how imperfect was the most perfect type to foreshadow its

[1] Heb. ix. 18—22.
[2] Heb. ix. 21. See Exod. xxix. 36; Ezek. xliii. 18—27.
[3] Exod. xxix. 20, 21. [4] Heb. ix, x. [5] Rom. iii. 25.

perfection, reached forward also, and extended to all whom the new covenant embraced within its wide and deathless limits. When the true Temple, whose holy place is the church on earth, and heaven itself its holy of holies, was to be inaugurated and consecrated, the altar of the cross was erected at its entrance, and by one offering thereupon its worshippers were perfected for ever.

And yet the distinction between the two covenants and their relation to each other were clearly marked. The sacrifices which introduced the first covenant did not cease, because they had not done, as in the nature of things they could not do, the work which was required of them. Like acts were commanded to be continually repeated; and thus a continual testimony was maintained to the worthlessness of the blood of bulls and of goats to take away sins, and a continual hope kept alive that worthier sacrifices were in store, when those times of the Messiah, to which the true Israelite remanded in faith and hope every as yet unsatisfied religious want for its supply, should at length appear. But in this both covenants were alike, that they imperatively demanded propitiatory sacrifice as a condition of access to God. Laying apart all the special sacrifices of the Levitical code for individual, national, and official transgression, as well as for various kinds of ceremonial uncleanness, let us confine our attention to one single feature in the general aspect of the religion of Moses. The centre of the religion was a sacred edifice built according to divinely imparted instructions on a spot chosen by God himself, and declared to be in a special manner the *habitation* of the God of Jacob. There Jehovah promised that he would dwell among the people[1]; there he

[1] Exod. xxv. 8; xxix. 45, 46; 1 Kings vi. 13.

would put his name for ever[1]; that was the "tent of meeting," where he would meet with his servants[2]; there by visible symbols he manifested his peculiar presence[3]. To repair thither was to appear before the Lord, to come before the presence of God[4]. But on his arrival there, what had the Jewish worshipper presented to his notice? He was not admitted, unless he were a priest, within the actual precincts of the Tabernacle or the Temple; but in the court without, which he was allowed to enter, stood the brazen altar of burnt offering, on which the fire of God was continually burning[5]. What symbol more expressive could have been devised to teach that God was always strict to require and ready to receive sacrifice for sin; and that only by and through sacrifice could man approach his Maker? And, to complete the lesson, the actual presence-chamber, the most holy place, it was death to enter except by blood. Once every year the whole nation, in the person of its high-priest met, and was reconciled to, God. But it was through blood shed and sacrifice offered that the meeting was effected, and the atonement compassed. The chief religious ceremony of the whole Jewish ritual was a yearly reconciliation between the nation and God, brought about by an act of propitiatory sacrifice. So

[1] 1 Kings ix. 3.

[2] The meaning of אֹהֶל מוֹעֵד "the tent of *meeting*," is explained in several places by the addition of the clause אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה "where I will *meet* with you." Exod. xxix. 42; xxx. 36; Num. xvii. 4 (19, Heb.). The rendering of the Authorised Version, "The Tabernacle of the Congregation," loses sight of what is thus defined to be the principal idea embodied in the name, viz. the meeting there of God and the people.

[3] Exod. xl. 34, 35; 1 Kings viii. 10, 11.

[4] Exod. xxiii. 17; Ps. xlii. 2.

[5] Lev. vi. 12, 13.

did the Old Testament both by giving so much, and by not giving more, prove itself the appointed herald of the New Testament, wherein we are reconciled to God by the death of his Son[1]. "It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these[2]." We have "boldness to enter into the holiest by the blood of Jesus[3]." To trace the relation of type to antitype here would be to transcribe a large part of the Epistle to the Hebrews. The thing is done already by an authority from which there is no appeal.

Without dwelling longer therefore on the central and fundamental position assigned to propitiatory sacrifice in the religion both of the Old and New Testaments, it may be desirable briefly to show that the same principles are recognised by both as producing this common characteristic.

The two great principles, on which the sacrifices of the Old Testament and the sacrifices of the New alike rest, are:

The certain forfeiture of life by sin; and
The recognised substitution of life for life.

Let us briefly consider each of them in turn.

2. The death of the victim in the animal sacrifices of the Old Testament was not intended to express its entire dedication to God by the offerer, in the same way that some portion of the fruits of the earth was dedicated to him in grateful acknowledgment that he was the Giver of them all. Nor, again, was it a symbolical action, designed to represent the entire self-sacrifice of

[1] Rom. v. 10. [2] Heb. ix. 23. [3] Heb. x. 19.

the offerer, his readiness to do and suffer the will of God even to the death. The *death* of the animal was uniformly and unmistakeably connected with the *sin* for which it was offered. It was a sacrifice for sin, and *therefore* it died. When the Jew of old brought his bullock or his sheep to the altar of God, and as an act of solemn worship, in atonement for his sin, took away its life, it was impossible for him not to recognise in the whole transaction the truth that "the wages of sin is death." The only account which his sacred books gave him of death was that it entered the world by sin. He read there how God said to Adam of the tree of knowledge, "In the day that thou eatest thereof thou shalt surely die;" how Adam did eat thereof; and how thenceforward it was written of him and of each of his children that "he died[1]." Surely then, when death, of whose mystery this only had been unfolded to him, was inflicted by him on an animal as the appointed means of obtaining pardon for his sin and restoration to the favour of God, the meaning of what he was doing could scarcely be far to seek.

The same thing is expressed in a slightly different form by the high value set upon *the blood*, and the use made of it in the Mosaic ritual. "Almost all things are by the law purged with blood; and without shedding of blood is no remission[2]." But, why so? Because, with an accuracy which the researches of modern science have entirely vindicated, the blood of an animal was held to be its *life*. When, after the Flood, man was permitted, for the first time, to eat animal food, he was, by the same edict, straitly charged to abstain from the blood. And the reason assigned for the prohibition

[1] Gen. v. [2] Heb. ix. 22.

was, that the blood was the life. "But flesh with its life, its blood, ye shall not eat[1]." Upon the physical fact enunciated thus early in the world's history, the whole Biblical idea of blood-shedding for the doing away of sin is founded. The Law of Moses on its introduction, not only accepted that method of purgation, but emphatically repeated the same explanation of it. The *locus classicus* on this subject is a passage in the book of Leviticus, which may be rendered as follows[2]: "But a man—a man of the house of Israel, or of the sojourners that sojourn in the midst of you—that eateth any blood, I will set my face against the soul that eateth the blood and will cut it off from among its people. For the life of the flesh is in the blood, wherefore I have given it (the blood) to you upon the altar, to make atonement for your lives; for it is the blood that maketh atonement by the life (by means of, by virtue of, the life which is in it[3])." This was plainly to declare the certain forfeiture of life by sin. Because the justice of God will not forego its claim; because that claim is the life when sin has been committed; because the life is in the blood; therefore without shedding of blood is no remission. By firmly establishing in the world as of acknowledged divine authority this eternal principle, on which the Gospel of Christ avowedly rests, the Law prepared the way of the Gospel. At the same time, in this, as in so many other instances, it was also prophetical by the

[1] Gen. ix. 4. [2] Lev. xvii. 10, 11. See also ver. 14.

[3] כִּפֶּר followed by בְּ of the person or thing atoned for, is, I believe, without parallel as a grammatical construction. It seems much simpler to take the verb absolute, and בְּ of the instrument, exactly as in 2 Sam. xxi. 3. See also Numb. v. 8, וְכִפֶּר־בּוֹ עָלָיו "he shall atone with it (the goat) for him."

very insufficiency of what it supplied. It at once created and left unsatisfied a want. "It is not possible that the blood of bulls and of goats should take away sins." The life of a beast that perished could be no real equivalent for the nobler life of man. The animal slain in faith and obedience might avail to restore the offerer to the position in the theocracy which his offence had forfeited. It might assure him sacramentally of God's favour and goodness towards him. It might be the sign and seal of reconciliation. But the ground of reconciliation it could not be. Taught by the reason of the thing and by the significant fact, that for not a few sins the Law of Moses confessed itself inadequate to provide even the shadow of atonement[1], the earlier Jew may have offered his sacrifice in simple implicit trust, confident that the path of obedience was the path of safety, and waiting for the hope of Israel to reveal the secret things which belonged as yet to the Lord his God. But for many ages before Messiah appeared, atonement for sin was plainly and authoritatively proclaimed to be one of the blessings which his advent would contemplate and confer. The prophecies of David, of Isaiah, and of

[1] "Though in the law of Moses several oblations were prescribed and allowed to expiate for sins of *ignorance*, yet there was no expiation allowed for him who sinned *presumptuously*, but such a sinner was to be *cut off* from among God's people, Numb. xv. 30, 31. There were many sins of this high nature, that the law was not furnished with an atonement for, as may be seen, Lev. xx. Among these *wilful murder* was to be reckoned, as a sin that admitted no *sacrifice* of atonement." Bp. Kidder's *Demonstration of the Messias*, Vol. I. pp. 27, 28. After referring to the ancient versions and Jewish expositors in proof that this was probably David's meaning when he said, "Thou desirest not sacrifice," (Ps. li. 16,) the Bishop adds, "But the Gospel of Jesus Christ offers a pardon for all sins upon the sinner's faith and repentance."

Daniel, were the inspired comment on the sacrifices which Moses had enjoined. So plain were they that when Christ came, John the Baptist could point him out in terms which must have conveyed an intelligible and familiar idea—an idea too suggestive of the promised Messiah—to his Jewish hearers, as "*The Lamb of God* which taketh away the sin of the world[1]." Thus, by the Old Testament, was his way prepared who came to give his *life* a ransom for many[2]; and whose *blood* cleanseth from all sin[3].

3. The recognised substitution of life for life in expiation of sin, is a second great principle in the maintenance of which the Old and New Testaments essentially cohere.

When once it is admitted that sacrifice is properly for sin, propitiatory and piacular in its character, the conclusion that it is *vicarious* necessarily follows. If in the death of the victim, offered upon the altar, and the shedding of its blood, there be a recognition of the truth that life is forfeited by sin; in the fact that an-

[1] "The whole Mosaic institution of sacrifices, combined with various declarations in the Old Testament respecting the suffering and atoning Messiah (*e. g.* Ps. xxii.; Is. liii.) had doubtless always kept the truth of this doctrine alive in the minds of *individuals* among the Israelites, although the *mass* entirely mistook it. Just in like manner the Baptist rightly perceived it under the illumination of the Holy Spirit. The term ἀμνός = שֶׂה may have been selected in conformity with Is. liii. 7, where it occurs, and even refers to a slaughtered lamb. In the Revelation, John very frequently uses ἀρνίον, and occasionally with the addition ἐσφαγμένον (Rev. v. 6; xiii. 8, comp. 1 Pet. i. 19) so that there is no doubt with regard to the meaning of the comparison: Jesus is compared to a sacrificial lamb led to death."—Olshausen on John i. 29. The *definite* reference of the passage to Is. liii. 7 is maintained by Dean Alford in a very interesting note *in loc.*

[2] Matt. xx. 28. [3] 1 John i. 9.

other and a sinless life is sacrificed to God in the place of the life of the sinner, there is as plain a recognition of the doctrine of substitution. There is a natural affinity between the want confessed and the supply provided, between life forfeited by sin and life offered for sin, which might appear too obvious to require distinct assertion. And yet, with an agreement, which is certainly no mere fortuitous resemblance, both Testaments lay marked emphasis on that part of the transaction which connects the offerer definitely and individually with his offering, and so stamps it most plainly with a vicarious character. The sacrifice in which the atoning virtue resides is entirely external to him on whose behalf the atonement is made; but the benefit is only his, when, by an act of his own, he has appropriated the sacrifice to himself. The sacrifices of the Jews were not performed for them by their priests, and passing over upon them in their effects, without any active part taken by themselves. On the day of national atonement every Israelite was to "afflict his soul," while the high priest appeared before God as his representative. In sacrifices offered by individuals the offerer was not permitted to be absent or to look on as a mere idle spectator. The sacrifice of the Christian, though altogether extraneous to him both in its atoning merit, and in the act of its once offering, demands an active appropriation at his hands. There is as usual a difference in the manner of appropriation now and then. In the Christian scheme faith is the subjective condition, the appropriating act or habit of the mind. Under the Law, faith in God, in his promises and appointments, was undoubtedly required; but in accordance with the character of the dispensation and the condition of the worshipper, actions

which appealed to the senses came in aid of faith. The hand of the offerer laid upon the head of the living animal while he confessed over it his sins, and the blood of the dead animal sprinkled on the offerer, were significant symbols and representations of a mutual transfer of some sort, and deliberate acknowledgments of an intimate connection between the two. Such symbols have now passed away with the typical services to which they were attached, but the reality which they embodied remains. In both cases the vicarious nature of sacrifice for sin is prominently brought out by the divinely-prescribed process of appropriation by which the offerer confesses that the sacrifice is for him, on his behalf, to put away his sin, to reconcile him to God.

The connection of the two Testaments in this respect does not, however, rest only upon the correspondence which we observe between them. It is asserted for us, both by the most explicit statements of the Epistle to the Hebrews, and also very forcibly, though less directly, by the manner in which the phraseology of the New Testament takes up one of the symbolical actions which have just been referred to as enjoined by the Law of Moses for the removal of guilt. The *sprinkling of the blood* of Jesus Christ[1] is a phrase adopted into the New Testament from the Old, to denote the application of the benefit of Christ's death to the Christian. It is true that this phrase occurs only in Epistles addressed primarily to Jews, but the reason for this is obvious. God had given to the Jews, by direct revelation, the literal phrase and sensible action to be the shrine of an evangelical spiritual idea. To vindicate them as such,

[1] 1 Pet. i. 2; Heb. xii. 24.

to show that they were not mere empty formalities, to prove at once their value and their worthlessness, he uses them again in the New Testament, where, in the nature of things, they must lose all literal meaning and assume their true place as vehicles of a great spiritual truth. In this way alone can such allusions to the Jewish ritual be reverently explained. The New Testament adopts the *forms* of the Old, only because the Old Testament possesses the *truths* of the New. How else could he who is the Truth have given it his sanction?

But another Old Testament phrase, having the same meaning as the sprinkling of blood, though still employed chiefly where Jews are addressed, is of less restricted use in the New Testament. S. John, both in his first general Epistle, and in his Revelation, speaks of the blood of Christ as *cleansing* or *washing* from sin[1]; and *purging* with blood is a common expression in the Epistle to the Hebrews[2]. It has, indeed, been questioned whether these expressions be properly synonymous with the sprinkling of blood. A modern writer has ingeniously suggested in explanation of the blood-sprinkling of the Mosaic ritual, that as the offerer symbolically transferred his sins to the victim by laying his hands upon its head, so he symbolically received a new holy life from it by having its blood, which was its life, put upon him. The blood, he argues, having in death paid the penalty of sin, was no longer laden with sin and pollution, but was a pure and spotless thing, the representative, both as offered on the altar and as sprinkled on the worshipper, of a life cleansed from guilt[3]. This view, however,

[1] 1 John i. 7; Rev. i. 5; vii. 14. [2] Heb. ix. 14, 22; x. 2, 4.
[3] Fairbairn's *Typology*, Vol. II. pp. 295 ff.

labours under the objection of not tallying with the interpretation which holy Scripture gives of its own institution. There, the blood sprinkled is always represented as purging or cleansing. Sin is regarded as causing pollution and defilement. The blood of the victim shed and offered upon the altar makes satisfaction to the justice of God and takes away the guilt of sin. The same blood sprinkled on the offerer applies these benefits to him. It is a token that the satisfaction is made for him; that the guilt taken away is his; therefore the defilement and pollution are gone, and he is said to be purged, and washed, and made clean. To this agree the well-known words of David, "Purge me with hyssop (i. e. by sprinkling blood upon me[1]), and I shall be clean[2];" and the question of the inspired writer to the Hebrews, "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ...purge your consciences...[3]?" The blood of bulls and goats literally sprinkled on the body purified the flesh; the blood of Christ spiritually sprinkled on the soul purges the conscience. Hence, while in this passage the conscience is said to be *purged* with blood from dead works, from the guilt and pollution contracted by the performance of such works; in the next chapter the same idea is expressed by the heart being *sprinkled* from an evil conscience[4]. And this view is further confirmed by the use made of blood in the first observance of the Passover, which was also, as we know, a typical ordinance[5]. The blood on the door-posts of the houses of the Israelites, was a token that for

[1] ῥαντιεῖς με, LXX. See Lev. xiv. 4—9. [2] Ps. li. 7.
[3] Heb. ix. 13, 14. [4] Heb. x. 22. [5] 1 Cor. v. 7.

them the penalty of sin had been paid already, and that therefore the Destroyer might pass them by unscathed[1]. It is written of Moses, "By faith he kept the Passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them[2]."

Thus harmoniously, then, is the substitution of life for life in the taking away of sin declared to be allowed by God in the Old and New Testaments. Thus, while witnessing to its own imperfection by its oft-repeated sacrifices, by the want of unity of nature between the offerer and the offering, by the absence of self-sacrifice, the surrender of the will, on the part of the victim, did the Law make straight the path of him who says, "This is my blood of the New Testament which is shed for many for the remission of sins[3];" and of whom it is written that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot[4]."

III.—*As King to Reign.*

Since the relation of a ruler to his subjects, like other divinely-constituted relations on earth, has its archetype in heaven, we may use it as a help in investigating the kingly work of Christ, and from what we know of human government, may wisely and carefully argue up to the government of the divine Messiah. Now human laws are made for two chief purposes, viz. to be *coercive* to the evil-disposed, who, for the good of the commonwealth, must be overawed and checked and punished; and, to be *instructive* to the well-disposed,

[1] See Exod. xii. 7, 13.
[2] Heb. xi. 28.
[3] Matt. xxvi. 28.
[4] 1 Pet. i. 19.

who only need to know the ruler's will in order cheerfully to do it.

The promulgation of the divine law in its instructive aspect, or the making known the will of God, properly belongs to the work of the Messiah as *Prophet.* It is, therefore, only with coercive law, with the provision, that is, made in the kingdom of Christ, that his will when known shall be obeyed, that we are now concerned. I think we shall see, that in spite of all differences of external form, and of breadth and strength of grasp on its subjects, the *principle* of government is, in this respect, the same throughout the Bible.

The existence of law in its coercive form is a proof of imperfection, because in all right government it is for the good of the governed to keep the law, and that they should require compulsion to make them do so, shows that they are not what they ought to be. It may be, indeed, that the greater part of the people of a country entirely approve of its laws, and have indirectly a hand in framing them; but there are some lawless persons among them, there is imperfection somewhere, or else the whole criminal code, with its machinery of prisons and courts and officers of justice, would be needless. The case may be very much that of an individual who cannot trust himself at all times and in all points, and, therefore, himself makes and executes laws against himself; but still no such thing could find place in a perfect state or a perfect individual.

Now the Old and New Testaments, alike acknowledging, that in the subjects of Christ this imperfection is as universal as, from the wisdom and justice and beneficence of his laws, it is inexcusable, are perfectly agreed as to the kind of government which, by their

showing, he consequently adopts. In Messiah's kingdom the true ideal is realised. The King is the father of his people, and his government is parental education. Hence the external form in which the kingdom of Christ is made manifest in the world is that of a *Household*[1]. Within its precincts he forms his subjects to willing and happy obedience, and only without those limits crushes into unwilling subjection the obstinate despisers of his authority. We shall find two more proofs of the essential coherence of the Old and New Testaments in their harmonious recognition of this twofold method of Christ's government.

1. First, then, it runs throughout holy Scripture that the kingdom of God makes its way amongst men by their own free consent, because it comes armed with power to bring the will of the subject into harmony with the will of the ruler, and to write the law not in tables of stone, but in fleshly tables of the heart; and that its coercive legislation is destined to forward its own dissolution by helping gradually to introduce a state of perfection in which every man will be a law to himself.

i. It will scarcely, perhaps, be questioned, that when Enoch and Noah walked with God, and Abraham was called his friend, and the Church was passing its happy infancy in its Father's house in the simplicity of child-like confidence, ere the unruly will had come to know its might, or the slumbering passions had been fully awakened, God ruled by love rather than by fear, and man obeyed not because he dared not, but because he would not do otherwise. That this was the case is, I think, to be gathered generally from the *parental*

[1] οἰκεῖοι τοῦ Θεοῦ. Eph. ii. 19. See Eph. v. 23. ff.

character of the divine administration in those early days, and also particularly from some striking passages in the history of Abraham. The New Testament calls Abraham "the father of all them that believe," and in so doing justifies the expectation that he would be dealt with according to the principles of the kingdom of Christ. Now it is observable, that Almighty God made demands upon Abraham on more than one occasion, not such as rulers are wont to make on the mass of their people, from whom they are contented to receive obedience to the ordinary laws of the realm, but such as they sometimes make on those whom they honour with their friendship, and in whose loyalty and attachment to themselves personally, they repose unbounded confidence; demands, however, which, though they tested to the uttermost Abraham's right to be considered a fellow-citizen with the saints, differed only in degree and not at all in spirit or principle from those commonly laid on the subjects of the kingdom of heaven. In the charge to leave his country and his kindred and his father's house, and sojourn as a stranger in a strange land; in his long waiting for the birth of Isaac; above all in the command which, coming from God, seemed flatly to contradict the law which the finger of God had written on the father's heart, and cruelly to make void the promise which the mouth of God had spoken; and in the cheerful, unquestioning obedience which Abraham invariably rendered, I read the *Christian* truth, that God asks and obtains at the hands of those who call him King, not outward acts of reverence, nor the slavish homage of fear, but the unreserved surrender of the will; the spirit that chooses and delights in the service, be it what it may, simply because

it is enjoined by God. And this opinion is strengthened by remarking that these commands to Abraham are accompanied not by threats, the appropriate sanction of coercive law, but by promises, which are the legitimate instruments of that kind of government now under consideration.

ii. When, however, we pass on from the book of Genesis to the rest of the Pentateuch, we seem to have made a retrograde movement as regards the present argument, and to be contemplating the triumph of external over internal law. The Ruler of the world appears to have changed his system of government, and to be aiming at taking away the power of transgressing by imposing a severe and minutely particular outward code, with multiplied safeguards and restrictions; instead of taking away the desire by implanting an inward living principle. It seems as though he would have the way of his commandments, hedged in on every side, and guarded at every outlet, fretfully paced by spirits eager to break the yoke and burst the bonds, and not cheerfully run by hearts set at liberty. S. Paul, however, suggests a satisfactory solution of this difficulty, when he compares the Church under the Law, to the heir still in his minority, under tutors and governors until the time appointed by his father[1]. Strict discipline of the kind alluded to belongs neither to infancy nor to manhood. The intervening period of childhood, during which the character is to be moulded and the habits formed, properly requires it[2]. The change of

[1] Gal. iv. 1, 2.

[2] "The Mosaic system was never intended to be a final one. It was a school of preparatory training, in which certain habits of thought and feeling were to be wrought into the national character by a forcible

treatment, therefore, is due not to any change either in the character or the design of the Governor, but to the altered requirements of the governed. The apostle describes the province of the law by a single word, for which an equivalent is hardly to be found in the English language. He says, that it was our "παιδαγωγὸς unto Christ[1];" the servant to whom the whole care of the Church's childhood was entrusted to be trained for Christ, and for liberty and manhood in him. Moreover, the prominence given on Mount Sinai to external law was, when rightly understood, a real advance towards the establishment of Christ's kingdom upon earth, since that full and plain and particular revelation of the will of God was designed to show man how far he was from either knowing or loving it, and to convince him through his repeated failures in the attempt to keep the commandment which was exceeding broad, that the law, written clear as the sun at noonday without him, would not avail unless it were written within him also, that the most perfect machinery of outward props and appliances could never make him walk like a man till his trembling knees were strengthened, and palsied limbs

pressure from without; and under such a system the forms of religion are of paramount importance, for it is by these that the inner spirit is to be called into existence. The object aimed at is, to hold human nature in a fixed mould until it has received the desired impression, and imbibed the spirit which lies latent or imprisoned in the form; the mould, therefore, must be of inflexible material, incapable of expansion and contraction, and of elaborate finish, and must press from without upon all parts of the religious life. The law-giver will multiply rules, enjoin specific acts of religion, appoint 'days and months and times and years,' instead of general principles issue literal prescriptions; in short, construct such a religious polity as by the Divine wisdom....was actually imposed on the Jewish people." Rev. E. A. Litton's *Bampton Lectures*, Lect. ii. p. 64.

[1] Gal. iii. 24.

healed. When the first covenant had done this work of preparation it gave place to the new covenant, of which its own records contained the prophecy, and which had the promise, "I will put my law in their inward parts, and write it in their hearts[1]."

In the mean time the *principle* of government remained unchanged. The Law both asked and received obedience upon precisely the same grounds as the Gospel. The first and great commandment, not then framed but restored to its old place by our Saviour Christ, was, "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy might[2]." It was written by God's own finger on Mount Sinai, and echoed in no vain repetition by his servants the prophets from age to age, that he showed mercy unto thousands in them that *loved* him and kept his commandments[3]. When the covenant which had been transgressed at its outset was to be renewed, and the broken tables of the Law replaced, *all the goodness* of the Lord passed before Moses, and a proclamation of God's name and character was made, well calculated to command the *loving* obedience of those for whose benefit it was afterwards recorded[4]. Amongst the motives to obedience presented to the Jews, gratitude arising from the consideration of how great things God had done for them[5], and the hope of enjoying his favour[6], held a conspicuous place. The blessing was set before them

[1] Jer. xxxi. 33; Ezek. xxxvi. 26, 27.

[2] Deut. vi. 5.

[3] Exod. xx. 6; Deut. v. 10; vii. 9; Neh. i. 5; Dan. ix. 4. From the preface to the Decalogue, too, God would seem to challenge obedience on the ground of gratitude for the deliverance out of Egypt.

[4] Exod. xxxiii. 19; xxxiv. 5—7.

[5] Deut. iv. 40.

[6] Deut. vii. 12—15.

as well as the curse. The truth that the Lord looked on the heart, that "a whole heart" he loved, and "a double heart" he hated, was constantly maintained; and a mere perfunctory performance of religious rites, such as the circumcision of the flesh without purity of heart, or the sacrifice of calves and goats unaccompanied by self-sacrifice, was declared to be abomination in his sight. "The circumcision made without hands" is plainly preached in the words of Moses and the prophets, "Circumcise the foreskin of your heart[1]," "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul[2]." "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?" indignantly demands the prophet of the erring king of Israel; "behold, to obey is better than sacrifice, and to hearken, than the fat of rams[3]." "Will I eat," asks God himself in one of the national hymns used in the Temple-service, "the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most High[4]." "Thou desirest not sacrifice," writes David in the next Psalm, "thou delightest not in burnt-offering. The sacrifices of God are a broken spirit[5]." In another Psalm, David, speaking immediately perhaps in his own person as the promised successor of Saul, who, as we have seen, preferred sacrifice to obedience, but also we know in the person of Christ, says, "Sacrifice and offering thou didst not desire... then said I, Lo, I come, *I delight to do*

[1] Deut. x. 16; Jer. iv. 4.
[2] Deut. xxx. 6. Comp. Col. ii. 11; Rom. ii. 28, 29.
[3] 1 Sam. xv. 22. [4] Ps. l. 13, 14. [5] Ps. li. 16, 17.

thy will, O my God; yea, thy law is within my heart[1]." The well-known passage of the prophet Hosea, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings[2]," makes in the same direction; while the words of Jeremiah are yet more remarkable, because in them God himself most strongly denies that he ever prescribed the mere overt act of sacrifice, instead of or apart from the obedience that comes of love in the will: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you[3]."

The prayers and confessions of the Old Testament saints, which still form some of the most spiritual portions of the devotions of the Church of Christ, "Create in me a clean heart, O God;" "Unite my heart to fear thy name;" "Incline my heart unto thy testimonies;" "Lord, how I love thy law;" "More to be desired are thy judgments than gold, yea, than much fine gold; sweeter also than honey and the honey-comb;" as well as such acts as David's taking the shewbread for himself and his men, prove that they understood the nature of the government under which they lived, and of the allegiance which they were expected to yield.

In all this then Christ is seen ruling in the Old Testament as he rules in the New; saying there as here, "If ye love me, keep my commandments;" and Christ's subjects obeying then as now, because "the love of

[1] Ps. xl. 6—8. [2] Hos. vi. 6. See also Is. i. 11 ff.
[3] Jer. vii. 22, 23.

God constrained them;" and consequently in this respect the two Testaments essentially cohere. At the same time there is a gradual progress in the training of the Church, as in that of individuals; and the greater liberty and spirituality of the Gospel is a pledge of a yet higher stage when coercive law shall be for ever done with, lost in the sweet coercion of willing love; when "the old man," the principle of lawlessness, shall have drawn its last gasp, and every thought and desire and feeling and emotion shall be in harmony with the law of God; when no longer in broken accents, rising hardly above bodily pain or mental anguish, but in loud ceaseless notes of joy and triumph, it shall be said, "Thy will be done.'

2. But the fact, that though the kingdom of God is properly coextensive with the family of man, one section of mankind are in a state of open rebellion, and another only wear the semblance of loyalty, is also acknowledged by both Testaments alike; and they are again perfectly at one as regards the method of government adopted towards those who obstinately remain either rebels or traitors. If the King of the Old Testament has a strong arm and an iron sceptre for faithless friends and open foes, so also has the King of the New. If the punishment of disloyalty be great for the heathen and greater for the Jew, it is greatest of all for the Christian, unless indeed the laws of the kingdom of heaven promulgated by the King himself, and for eighteen hundred years past believed, respected, and obeyed, are now to give place to a new code emanating from the perverted moral sense and partial pity of acknowledged criminals. The prisoner may hardly be judge, much less may he be law-giver in his own case.

Turning then as before to the accredited chronicles of the kingdom of heaven—the holy Scriptures—we shall find an essential coherence between their two divisions in the point now before us.

i. The newly-established theocracy of the Old Testament was confirmed by notable examples of condign punishment executed upon daring offenders. The newly-established kingdom of the New Testament, notwithstanding the greater prominence which it gave to the future and the spiritual in the matter of punishment as well as of reward, did not want the same kind of confirmation. The vengeance that overtook the man that was found gathering sticks on the Sabbath, and Achan, was not swifter than that which fell on Ananias and Sapphira and Elymas the sorcerer. The Corinthians for profaning the Lord's table were "plagued with divers diseases and sundry kinds of death," and one of them for another crime was to be delivered to Satan, that is, excommunicated, but with the probable accompaniment of bodily punishment, because it was to be "for the destruction of the flesh[1]." It may be said that the judgments on the rebellious Jews in the wilderness are without parallel in New Testament history; but those very judgments are quoted as a warning to Christians, and are said to have happened for ensamples, and the account of them to have been written for our admonition, lest we by the same sins should incur no less or less sure, though perchance less prompt retribution[2]. The most terrible judgments of the old dispensations, such as the Flood, the overthrow of Sodom and Gomorrah, and the destruction of Tyre and Babylon, are used by our Lord and his Apostles to heighten by contrast the

[1] 1 Cor. xi. 30; v. 5. [2] 1 Cor. x. 11.

terrors of the judgments which the new dispensation has in store. "The world that then was, being overflowed with water, perished;" but "the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men[1]." The fire of God's wrath swept Sodom and Gomorrah from the face of the earth. Tyre, "the renowned city, which was strong in the sea," became "as the top of a rock, a place to spread nets upon;" yet it shall be more tolerable for Sodom and Gomorrah, and for Tyre and Sidon, in the day of judgment, than for the cities of Galilee which saw most of Christ's mighty works, and yet repented not. The echoes of the fall of Babylon as they roll along the pages of Old Testament prophecy now passed into history make us tremble; but louder and more awful is the crash with which the fall of another Babylon resounds through the pages of New Testament prophecy[2].

In this, as in all other respects, the New Testament is in advance of the Old. The stronger light that shows more clearly the crown of glory and the conqueror's throne, brings out too with terrible distinctness the worm that dieth not, and the fire that is not quenched. What can be more appalling than the terms in which he who came not to destroy men's lives but to save them, describes the exercise of his kingly power in the parable of the Talents or in that of the Wedding-garment, or in that other passage, where the King says to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"? Then, in the awful language of an apostle, "The Lord Jesus shall be revealed from heaven with his mighty

[1] 2 Pet. iii. 6, 7. [2] Rev. xiv. xviii.

angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ[1]." Then, in the yet more awful language of the Apocalypse—language of which the thunders of Sinai, and the curses of Ebal, fall very far short indeed—there shall be seen a great white throne, and he that sitteth thereon, before whose face the earth and the heaven shall flee away, and there shall be found no place for them: and the dead, small and great, shall stand before God, and the books shall be opened. And the sea and death and hell shall give up their dead, and whosoever is not found written in the book of life shall be cast into the lake of fire[2]. Is it not a very significant fact that the crowning revelation of the Gospel of Jesus Christ, the all-merciful Saviour of the world, which God, who is love, gave to him to show unto his servants, and which he signified by his angel unto his servant John, the apostle of love, should be at once the most awful and the most glorious book in the Bible; that in it should be found the glad hymn of praise, "Worthy is the Lamb that was slain," and the agonized cry of despair to the mountains and rocks, "Fall on us, and hide us from the wrath of the Lamb;" the brightness of the city which "had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof," and the blackness of outer darkness; "the marriage-supper of the Lamb," and "the supper of the great God"? Yet in this the book of Revelation is in perfect keeping with the inspired books that preceded it, both in the Old Testament and the New. Wherever mount Gerizim rears its head, there mount Ebal rises also. The blessing and

[1] 2 Thess. i. 7, 8. [2] Rev. xx. 11—15.

the curse go hand in hand, and grow together in clearness and definiteness of expression.

There is another New Testament book whose testimony on this subject is too important to be passed over. The Epistle to the Hebrews has for its subject the relation of the Christian dispensation to those which went before it, and especially to the Mosaic. To that Epistle, therefore, we naturally look to see whether the kingdom of heaven, in passing from its Jewish to its Christian form, has abated ought of the severity of its penal code. And what do we find? Why, the writer commonly concludes an argument for the superiority of the Gospel over the Law, with a lively delineation of the proportionally increased danger of neglect or apostasy; and in one case returns a second time to the discussion which he had commenced, only to interrupt it a second time by the solemn warning which his godly fear dictated. Angels were the ministers of the Law. The Son is the minister of the Gospel. Therefore the Gospel is better than the Law. What then? "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation[1]?" The adult Jews who came out of Egypt lost Canaan through unbelief. Why speak of this? Simply to point the admonition, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them[2]." We have many things to say of him who is

[1] Heb. i. 1—3. [2] Ib. iv. 1, 2.

"called of God a high-priest after the order of Melchisedek;" but they are "hard to be uttered, seeing ye are dull of hearing." Nevertheless, a reproof for this being administered, let us leave "the first principles of the doctrine of Christ, and go on unto perfection." "And this will we do if God permit," but not till the voice of warning has again been raised, "For it is impossible for those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame[1]." We have in Christ a perfect sacrifice and a great high-priest; "but if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God[2]." We are not come to the terrors of Mount Sinai, but to the glories of Mount Sion. And what is the conclusion? "See that ye refuse not him that speaketh. For if they escaped not who

[1] Heb. v. 11—vi. 8. [2] Ib. x. 26—31.

refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven...Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire[1]."

Surely, then, if the King of the Old Testament, sitting in the throne of judgment, scattered away all iniquity with his eyes, the King of the New Testament has his fan in his hand and will thoroughly purge his floor and burn up the chaff with unquenchable fire.

ii. But there is another class of proofs which may appear to some minds still more convincing. When the Old Testament states that to the King who is set on God's holy hill of Sion the heathen are to be given that he may break them with a rod of iron, and dash them in pieces like a potter's vessel, and the New Testament says of the same King, that "out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron[2]," we observe in the coincidence another example of the kind we have been considering of the coherence of the earlier and later Scriptures. But when the book of Apocalypse also records the promise of Christ the King, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father[3]," we are struck by the additional idea that Christ's loyal subjects partake of his righteous wrath against traitors and rebels, and will find a part of their

[1] Heb. xii. 18—29. [2] Ps. ii. 8, 9; Rev. xix. 15.
[3] Rev. ii. 26, 27.

reward in helping him to execute it. Seen in the light of such a promise, Samuel hewing Agag in pieces before the Lord, Phinehas thrusting through the guilty pair, or the Psalmist praying for vengeance on the enemies of himself and of his God, no longer require the apology of a barbarous age and an imperfect dispensation, but range themselves as striking examples of the same spirit as is exhibited by the souls of the martyred dead who cry from under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth[1]?" of the spirit that is appealed to when at the fall of the mystic Babylon it is said, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you of her[2]," and that animates the eucharistic song of the four and twenty elders before the throne of God[3]. Pealing in mighty chorus through the courts of heaven is heard the self-same strain that rose of old in the lowly temple on the hill of Sion, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints[4]." During these intermediate times, indeed, our Saviour Christ appears expressly to forbid the exercise of such a spirit by his disciples. When his apostles James and John, would have called fire from heaven to destroy their opponents after the example of an Old Testament prophet, he told

[1] Rev. vi. 10, 11. [2] Ib. xviii. 20. Comp. Jer. li. 48.
[3] Ib. xi. 17, 18. See also c. xix. 1—4. [4] Ps. cxlix. 5—9.

them, with rebuke, that they knew not the kind of spirit of which they were. Their conduct showed that they had failed to appreciate the spirit which claimed and became them as his disciples. For while they were for consuming men in a moment, he whose followers they called themselves, and of whose spirit they ought to be, "came not to destroy men's lives, but to save them[1]." Yet the contrast thus drawn between the Old Testament and the New does not involve a contradiction or antagonism. If it did, the New Testament would, as we have seen, be divided against itself—the perfection of holiness hereafter would be antagonistic to the beginning of holiness here. The truth is, that the spirit inculcated by divinely-revealed religion is invariably the spirit of God himself. But as God, though always unchangeably the same, presents himself under somewhat differing aspects in different dispensations, so while the same grand elements compose the character of a true servant of God in all ages, special features of that character, corresponding to the special dispensation, are from time to time peculiarly developed. In the Old Testament, Almighty God appeared as the *present* Avenger of transgression. Stern justice, promptly administered, characterised the dispensation. What wonder then, if the genuine Israelite was in keeping with his age? In the New Testament, God, holy and just and true as before, is the *future* Judge and Avenger. As a general rule, the decision is not pronounced upon his enemies as yet. Now, he "will have all men to be saved, and to come to the knowledge of the truth[2]:" now, he "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance[3]." Therefore his servants

[1] Luke ix. 51—56. [2] 1 Tim. ii. 4. [3] 2 Pet. iii. 9.

must needs be of the same mind. Yet, like their Master, Christ, they both feel, and on fitting occasions exhibit holy indignation, not only against sin, but against sinners[1]. It has been well said, "There is a 'wrath of God,' a wrath also of the merciful Son of Man (Mark iii. 5), and a wrath which righteous men not merely may, but as they are righteous, must feel; nor can there be a surer and sadder token of an utterly prostrate moral condition than the not being able to be angry with sin—and sinners[2]."

The argument of this Chapter cannot better be summed up than in the words of Bishop Pearson, when he says, that "the commonwealth of Israel was totally ordered and disposed, both in the constitution and administration of it, for and with respect unto the Messias," and that the "administration of the people did consist in three functions, *prophetical, regal, and sacerdotal;* all which had respect unto the Messias, as the scope of all the prophets, and the complement of their prophecies, as the Lord of the Temple, and the end of all the sacrifices for which the Temple was erected, as the heir of an eternal priesthood 'after the order of Melchisedek,' and of the throne of David, or an everlasting kingdom[3]." Let it only be further remarked before leaving the name Messiah or Christ, that as the number and variety of the typical offices and orders showed the greatness of the original, which required so many pictures and representations even faintly to portray it; on the copy of

[1] See Matt. xxiii. 13—36, and the examples cited at pp. 134, 135 above.

[2] Dean Trench's *Synonyms of the New Testament*, § XXXVII. p. 147.

[3] *On the Creed*, Art. II.

which so many heaven-taught artists worked, and yet left it but an outline; so there were not wanting intimations in Old Testament times that all these features did belong to One Person, and that these several offices should one day be claimed by him whose of right they all were. Samuel was a prophet, a priest, and a judge, David a prophet and a king, Melchisedek a priest and a king. By such combinations, as well as by a certain amount of indistinctness in the line of separation between some of the offices—the priest, for instance, having a point of contact with the prophet as a teacher on the one hand, and with the king as a legislator on the other—and also by direct prophecy[1], God was preparing men to receive him, in whom all channels of blessing centre, who, though he be most truly One, yet has a fitting aspect of mercy, a corresponding character of grace, for all the varied forms and phases of human misery and want.

[1] Zech. vi. 12, 13.

CHAPTER V.

IMMANUEL.

COHERENCE TRACED IN THE PERSON OF THE DELIVERER.

THE essential coherence of the Old and New Testaments having already been traced generally in the *Promise*, and more particularly in the *Offices* and *Work* of the Deliverer, our enquiry will be terminated in this Chapter by tracing it in his *Person*. In doing this, the name Immanuel which he bears may serve us for a guide. That name, as it is used and interpreted in holy Scripture, implies the presence of a divine and a human element in combination, in the person of him to whom it is given. And, accordingly, it will be seen that the Old Testament predictions of deliverance, whether made by word or by act, represented it as containing a divine and a human element in combination; and that when the way had thus been in some measure prepared for the promulgation of so great a mystery, the New Testament Deliverer, Immanuel, God with us, God and man in one Christ, was revealed in the Old Testament. Regarding the presence of the human and the divine in each Testament, first separately, and then in combination, we have in both (1) The Son of Man (human element), (2) The Son of God (divine element), (3) Immanuel (human and divine).

I. *The Son of Man.*

1. First, then, it is to be observed that *prophecy*, or the promise in *word* (as distinguished from *act* and *type*), contained throughout a clear intimation that deliverance was to be looked for from the family of man. The development in this respect consisted in the passage from general terms, which might be construed of a race or a company of deliverers, to specific terms which defined *the Deliverer* unmistakeably as *one*. The promise to the seed of the woman, of Shem, and of Abraham, made man in each case the channel of blessing to man, though, as we have seen, the *personality* of the Deliverer did not come out beyond the possibility of mistake, till Jacob foretold Shiloh, to whom the gathering of the peoples should be. Then the humanity of the Deliverer appeared in combination with his personality. He was to be the Peace-maker, the Peace, the Prince of Peace—one, not many.

It is unnecessary to follow out in detail the prediction of a human and personal Deliverer, or to show how these features of the looked-for Redeemer are written in characters of light in Psalm and prophecy; how he puts himself by anticipation on a level with man, and now declares his dependence on God[1], now deprecates desertion by him[2], now accepts the mission to do his will[3], now repels temptation to forsake him[4]; how he is to be very man of a virgin mother, the child born,

[1] Ps. xviii. 2, with Heb. ii. 13.

[2] Ps. xxii. [3] Ps. xl.

[4] Compare Ps. xvi. 4, with Matt. iv. 8—10. The latter part of the Psalm (vv. 8—10) we know to be Messianic. In the former part David, when he firmly maintained his allegiance to the true God under tempta-

the man of sorrows and acquainted with grief. The interpretation put upon the prediction before it was expounded by the event is seen in the opinion entertained of John the Baptist, as being possibly the Messiah, and in the entire absence of objection to the Messiah himself on the score of his humanity. Christ crucified, not Christ the Son of man; a suffering not a human Messiah, was to the Jews a stumblingblock.

2. In the next place, the *genealogies* of holy Scripture are important in this connection. In the genealogies which constantly occur in the historical books of the Old Testament, the sacred historians appear to present their readers with a brief summary of the particular periods to which those genealogies severally belong. There is a prescribed course which their history follows, a thread upon which all the events they record are strung: and lest this should be lost sight of, they from time to time exhibit it in its naked form. Each workman who has been commissioned to produce one or more links in the great human chain, extending from Adam onwards, having done his work, sets it in the light, invites attention to it, connects it with the past, and leaves it for his successors to take up and carry on. And at last the chain is completed in the New Testament. The book of the generations of Jesus Christ is given; and then the genealogies of the Bible are at an end. The genealogies of the Old Testament, which, when taken with the clear demarcation of the several tribes and other similar provisions, might well be suspected to have significance, occurring as they do in a book in

tion to join with the Gentiles (see 1 Sam. xxi. 10) in sacrificing to devils, was a type of him who was vainly tempted to do homage to the prince of the devils.

which nothing trivial or superfluous finds place, are explained by the genealogy of the New. The Christ must be shown to be, what from the first he was promised to be, *very man*. The second Adam must be connected with the first.

It is interesting to observe, that when the chain seemed to be broken at its outset by the death of Abel, the righteous seed, and the apostacy of Cain; the sacred story carefully begins it for us afresh, this time to remain unbroken in Seth and his posterity, that so it might be said, "which was the son of Seth, which was the son of Adam, which was the Son of God[1]."

3. The Jews were further prepared for a human and a personal Deliverer by the frequent appearance of great personages upon the stage of their national history. Not only were there certain standing ordinances which habitually elevated an individual above those who were still his fellows, as their ruler, protector, and teacher—as, for instance, the head of the family in patriarchal times, the lawgiver, or judge, or king, the prophet, or high-priest in later days—but from time to time there stood prominently forward one man out of the whole nation or the whole world, who living nearer heaven than his brethren, brought heaven nearer them through himself; or who strong himself in the power of Jehovah, helped and defended them by virtue of his derived strength. Enoch "walked with God," and prophesied to others of what he learned in that high communion. He was translated

[1] Luke iii. 38. "Hoc (sc. Gen. v. 1, 2) mihi videtur ad hoc interpositum, ut hinc rursus inciperet ab ipso Adam dinumeratio temporum, quam noluit facere qui hæc scripsit in civitate terrena: tanquam eam Deus sic commemoraret ut non computaret." S. August. de Civ. Dei, Lib. xv. cap. 21.

that he should not see death, and was so a type, however faint and partial, of him who conquered death, and saw not corruption. Noah "walked with God," and became the saviour and second founder of the world. When Abraham stood the friend of God, the other party with him in an everlasting covenant; when Moses stood on the shore, and the waters of the great deep became a way for the ransomed to pass over; when, having proved the successful champion of Israel in the conflict with Pharaoh, he became the mediator for them in the covenant of God, and went alone on their behalf up to Mount Sinai, and talked with God face to face; when Aaron stood between the dead and the living, and the plague was stayed; when some judge or king delivered or raised the people single-handed; there was in each case an assertion of the principle, that the Redeemer of man must be man. The Old Testament practically taught men to expect that God would help them by one of themselves, by one who, as in the case of Moses, shared not only their nature but also their sufferings and humiliation; and so, prepared them for his advent, who, "though he had to come from the highest heavens to accomplish his work," entered upon it "not as sparkling with the glory of the upper sanctuary, but as the seed of the vanquished woman, the child of promise in the family of God, and himself having experience of the lowest depths of sorrow and abasement which sin had brought."

4. When, therefore, the New Testament writers describe the Christ as *born* in the city of David, as lying an infant in the manger, as being subject to his parents, as increasing in wisdom and stature, as suffering hunger and weariness and pain and death, as weeping

at the grave of his friend, loving his chosen disciple, providing for his widowed mother; when they make him live and converse as a man with men, exciting no strange feelings of awe or wonder when he appears in the street or the market-place, or sits down at the festive board; or when, again, they declare of him, that he was "found in fashion as a man," that "forasmuch as the children were partakers of flesh and blood he also himself likewise took part of the same;" that he is "the man Christ Jesus," or, in his own phrase, "the Son of Man;" they are in perfect keeping with the Old Testament, which had long before asserted the same in direct prophecy, and foreshadowed it by typical provisions and personages. In their representation of the Deliverer as human, the two Testaments essentially cohere: for it is the same Christ thus far of whom they both testify.

II. *The Son of God.*

But the trust of the Church was not suffered to degenerate, as it might easily have done, into the hero-worship of the world[1]. The Old Testament idea of deliverance includes the human element as generally necessary, but does not terminate upon it, but upon the divine element working by it, without which it is powerless. The Old Testament prepares us for a *divine* Deliverer.

1. The human saviours of the earlier Scriptures stand related not only to the men whom they save, but

[1] It is observable that, notwithstanding the unbounded veneration of the Jews for Moses, they never seem to have put him in the place of God. "We," say they, "are Moses's disciples; we know that *God spake* unto Moses." John ix. 28, 29.

to God, in whose name, by whose authority, and through whose help they save. They are constantly represented as commissioned and sent by God, and as being, *therefore*, saviours and benefactors. From the beginning there is an *election* introduced, an election without which no independent fitness of the human agent can avail, because the divine sanction is wanting; but which, while it is ordinarily supplemented by the bestowal of gifts and graces upon its object, yet often, as though to assert its own proper virtue, neglects such subsidiary aids and runs counter to human wisdom and human expectation. The weak things of the world are chosen to confound the things which are mighty; and base things of the world, and things which are despised, and things which are not, to bring to nought the things which are, that no flesh should glory in God's presence; but that, according as it is written in the Scriptures of the Old Testament, "He that glorieth, may glory in *the Lord*[1]."

The mother of all flesh looked upon her first-born son as a real acquisition, as a man gotten with the help of the Lord, and called him Cain. To her second son, however, whether because the flood-tide of excessive hope had been followed by the ebb of excessive disappointment, or because he was of more weakly frame and had apparently less of promise than his brother, she gave the name of Abel—breath, or vanity. Yet Abel, and not Cain, was accepted by God[2]. The character of Esau, as portrayed by the sacred historian, wins far higher admiration, when considered simply as a human character, than that of Jacob does. The free, frank-hearted, generous child of the desert, gains by contrast with the scheming dweller in tents. Yet, that

[1] Jer. ix. 23, 24. 1 Cor. i. 31. [2] Heb. xi. 4.

the purpose of God according to election might stand, Jacob was the child of promise, the heir of the blessing; and the Old Testament takes care to note the fact[1]. In Moses, indeed, the election appears intelligible, even on lower principles. We can see why he should have been chosen to emancipate his brethren from their Egyptian bondage; we think, that is, that we can see why it should be so, because we are apt to take a superficial view of the history, and account him to have been then chosen for the work, when we see him fitted for it and hear him called to it; whereas, in truth, he was chosen and therefore fitted, not fit and therefore chosen. The remarkable preservation of his life in infancy, and his training, first to bear prosperity in the court of Pharaoh and in acquaintance with the wisdom of Egypt, and then to be overlooked and neglected, a stranger in a strange land for forty years, were signs and pledges of his election. And when the time came for him to enter upon his work, the proofs that it was *of God* were multiplied and visible. The Lord appeared to him in a flame of fire in a bush, and gave him his mission; and when he asked, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" the sufficient answer was, "Certainly I will be with thee[2]." He was to go to the people, not in his own name, but as sent by the Lord God of their fathers; and lest they should say the Lord had not appeared unto him, he was furnished with signs by which to convince them. In those words, "Certainly I will be with thee," lay not only the secret of strength on his part, but also the sole and acknowledged ground of respect and submission on their part; and

[1] Gen. xxv. 23; Mal. i. 2, 3. [2] Exod. iii. 12.

therefore, when his authority was disputed, in order to its restoration and confirmation, the manifest proof of his divine mission was repeated, "the glory of the Lord appeared[1]."

The manner in which it is related, that "*the Lord* raised up judges," and "*the Lord* was with the judge[2]," "that *the Spirit of the Lord* came upon," and afterwards "departed from" both Samson and Saul[3], with many like passages, might be adduced to show, that in the Old Testament there was a constant election preparing the way for him, who was God's elect in whom his soul delighted; and also a constant working of God in and by and with man, which was a preparation for the great mystery of Immanuel.

But, in truth, these are not special or exceptional cases. Examples occur so frequently in the history of the Old Testament, as to justify us in inferring from them a general law. Why was Shem chosen out of the sons of Noah? Why was Abraham called and blessed? Why was Isaac preferred to Ishmael, and Judah to the rest of the patriarchs, and David to the elder sons of Jesse, though, to outward view, the first-born had a right kingly bearing, and provoked on his appearance the prophet's remark, "Surely the Lord's anointed is before me[4]"? Why were Tamar the incestuous, and Rahab the harlot, and Ruth the alien, and Bathsheba the unfaithful, admitted into the golden chain that linked the second Adam to the first? Why were a stiffnecked people, and they the fewest of all people, constituted the

[1] Ex. xvi. 10; Num. xiv. 10. [2] Judg. ii. 16, 18.

[3] Samson, Judg. xiii. 25; xiv. 6, 19; xv. 14, with xvi. 20 and 28. Saul, 1 Sam. x. 6, 9, 10, with xvi. 14.

[4] 1 Sam. xvi. 6.

guardian and the channel of the world's hope? Why were there chosen tribes and families and individuals within the limits of that nation, who might do unscathed what it was death to others to attempt, but because God would vindicate the Deliverance, which was coming through man to man, to be indeed his own, not only in its origin, but in all the circumstances attendant upon its bestowal?

It may perhaps be admitted as an evidence that this preparation was not altogether lost, that when Christ came, his mean condition was outweighed in the eyes of his true disciples, and temporarily, on more than one occasion, in the eyes of the multitude, by the evident tokens that God was with him. It ought not to have seemed strange to a reader of the Old Testament, that he who had no form nor comeliness, who was despised and rejected of men, should yet be the Christ of God; that the stone which the builders refused should yet have been laid by God in Sion, *elect*, precious, and should become the head of the corner; that the Gospel which seemed foolishness to man, should be the power of God unto salvation.

2. But lest, in spite of all this, the visible and the natural should gain the advantage over the unseen and the supernatural; and because the divine element was of paramount importance, and must have ascribed to it all the glory and the virtue of deliverance, Almighty God was pleased from time to time to work yet more openly in the old dispensation, and to show that he would not give his glory to another, but that of him and through him and to him were all things. The solemn warning was raised, "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh

his arm[1]." And the converse benediction, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is[2]," was constantly proclaimed by word and act. The trembling band of liberated slaves, unused to war[3], and encumbered with their wives and children, their cattle and baggage, were drawn up on the shore, the sea before them, the wilderness around[4], the puissant host, the chariots and horsemen, of their late lords pressing upon them behind. Who was to deliver them in their strait? *God alone*, says Moses. "The Lord shall fight for you, and *ye shall hold your peace*." So marked was the divine interposition, that "the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians[5];" and accordingly the song of triumph had for its burden, "Sing ye to the Lord, for *he* hath triumphed gloriously." Their protection in the wilderness was in *the Lord's* leading them as an eagle beareth her young upon her wings, and bearing them as a man doth bear his son[6]: their encouragement to enter on the wars of Canaan, in the promise, "The Lord your God shall fight for you[7]:" their conquest, in the fact that the "Lord God of Israel fought for Israel[8]." When they were victorious in a battle, it was because God was with them[9]; when they were defeated, it was because God had left them[10]. The truth that God himself was the nation's deliverer was from

[1] Jer. xvii. 5.
[2] Ib. v. 7.
[3] Exod. xiii. 17, 18.
[4] Ib. xiv. 3.
[5] Ib. vv. 14, 25.
[6] Deut. xxxii. 11, 12, and i. 31.
[7] Ib. i. 30; iii. 22.
[8] Josh. x. 42. See also iv. 21—24.
[9] Josh. viii. 7.
[10] Num. xiv.; Josh. vii.; Deut. i. 42.

time to time asserted so plainly, that of the particular instance all men said, this hath God done, for they perceived that it was his work. It was so when Gideon conquered after being twice told, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me[1];" or when Jonathan and his armourbearer smote the garrison of the Philistines, strong in the belief, that "there is no restraint to the Lord to save by many or by few[2]." In this confidence the stripling shepherd boy met and conquered the giant of Gath, before whom the craven ranks of his unbelieving countrymen fled and were sore afraid. "I come to thee," he says, "in the name of the Lord of hosts, the God of the armies of Israel...this day shall the Lord deliver thee into mine hand, and I will smite thee, and take thy head from thee...that all the earth may know," not that there is a warrior, but "that there is a God in Israel[3]."

But it was a truth not for this or that occasion or time, not for war only, but for peace as well, for all deliverance, and all blessing, and most of all for *the* blessing which was still the hope and the heritage of the theocratic nation. "God is our refuge and strength" was their constant motto. "Beautiful for situation, the joy of the whole earth" was mount Sion; fair were her palaces and lordly her towers; strong her bulwarks and lofty her battlements; but this was her beauty, that she was "the city of the great King;" this her strength, that "God was known in her palaces for a refuge."

[1] Judg. vii. 2, 4. [2] 1 Sam. xiv. 6.
[3] 1 Sam. xvii. 45, 46.

She needed no sheltering walls, no harnessed hosts: the blast of the breath of his displeasure was the destruction of her foes[1].

3. But the coming Deliverer was yet more plainly declared to be divine. There are prophecies in the Old Testament which, however understood by the generality of those to whom they were first delivered, explicitly state that Christ should be very God. To him it is said by the eternal Father, "Thou art my Son, this day have I begotten thee[2]." Of him the sacred poet writes, "Thy throne, O God, is for ever and ever[3]." Concerning him, at once his Son and his Lord, David in Spirit declares, "Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool;" and then, addressing the Almighty Father, he calls this King and Priest at God's right hand again the Lord: "The Lord on thy right hand, O eternal Father" (where the first verse of the Psalm tells us that he is sitting), "shall strike through kings in the day of his wrath[4]." To him it said, as to none but God it could be said, "Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail." "Jesus Christ is the same yesterday, to-

[1] Ps. xlviii. with 2 Kings xix. 35.

[2] Ps. ii.

[3] Ps. xlv. This Psalm, though in the form of an epithalamium, cannot be consistently interpreted throughout of Solomon. It must be taken to have direct and immediate reference to "the mystical union which is betwixt Christ and his Church."

[4] Ps. cx. 1, 5.

day, and for ever," as the New Testament repeats the strain[1].

Of some of these Psalms[2], though the garb and imagery may have been supplied, and the form suggested by the then circumstances of the human head of the theocracy, no really satisfactory explanation can be given unless they be taken to be purely prophetical, and to have their sole and primary reference to him who in one of them is called in so many words *the Son of God*[3].

4. Of the hope of a *divine* deliverer thus awakened, and kept alive by later prophecies[4], and of the name, the Son of God, the New Testament takes possession for Christ as his prepared and rightful heritage. Not only is it the Son of God in the highest sense, whose birth the angel foretels[5], whose gospel the Evangelist writes[6], whose identity the Baptist establishes[7], whom the devils know and fear[8]; but the use of the title in the New Testament is such as clearly to show, that the Jews understood it to be in some special sense the proper designation of their expected Messiah. The high-priest's solemn question to our Lord on his trial before the Sanhedrim is decisive on this point, "I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God[9]." It is true that they accused Jesus of blasphemy when he said that God was his Father, thereby making himself equal with God[10], as though they themselves attached a lower meaning to the phrase

[1] Ps. cii. 25—27; Heb. xiii. 8.
[2] *e.g.* Ps. ii. xlv. cx.
[3] Ps. ii. 7, 12.
[4] See pp. 164—166 below.
[5] Luke i. 35.
[6] Mark i. 1.
[7] John i. 32—34.
[8] Mark iii. 11.
[9] Matt. xxvi. 63.
[10] John v. 17, 18; Matt. xxvi. 63—65.

the Son of God. But it is to be observed, that at such times they were by no means disposed to regard him as their Messiah, and therefore the passages prove nothing as to the sense in which they gave the title to the expected Christ. That their Scriptures had taught some of them to apply it to him with a high and peculiar significance, if not in all its depth and fulness, appears from the Gospel history. Nathanael's confession is, "Rabbi, thou art the Son of God[1]." The mariners who saw his miracles on the sea "worshipped him, saying, Of a truth thou art the Son of God[2]." The centurion and those that were with him, witnessing the marvels at his death, "feared greatly, saying, Truly this was the Son of God[3]." But whatever may have been the opinion of the Jews, the claim set up by Christ himself, and by his apostles on his behalf, is repeated and unequivocal. It is by his own assertion the Son of God who talks with Nicodemus[4], and announces himself as the Author of life[5], and challenges the acknowledgement of the blind man whom he had cured[6], and is glorified by raising Lazarus from the dead[7], and stands at the bar of the Jewish high-priest[8]. It is the Son of God who is written of by Evangelists[9], preached to the Gentiles[10], believed on in the world[11], who is our great High-priest[12], and in faith on whom, as Christians, we live[13]. How really the Son of God, "God of God, very God of very God, begotten from everlasting of the

[1] John i. 49.
[2] Matt. xiv. 33.
[3] Ib. xxvii. 54.
[4] John iii. 18.
[5] Ib. v. 25.
[6] Ib. ix. 35—38.
[7] Ib. xi. 4.
[8] Matt. xxvi. 64.
[9] John xx. 31.
[10] Acts ix. 20; 2 Cor. i. 19.
[11] 1 John v. 5.
[12] Heb. iv. 14.
[13] Gal. ii. 20.

Father," let the faith of the Catholic Church, based on the certain warrant of holy Scripture, attest[1].

III. *Immanuel.*

In the Old Testament, then, God was teaching men the true idea of the Deliverer by presenting him to them by anticipation both as human and as divine. For scholars as yet too backward to comprehend it entire, the lesson was broken into two parts, each of which in turn was chiefly inculcated. But the lesson, like its subject, was really one. The divine and the human were always represented in connection, and the relation was continually made closer and closer, until even in the Old Testament the great mystery was revealed which the New Testament brings fully to light.

1. In the Old Testament the divine and the human form a combination of contrast, in the New a combination of harmony; but in both Testaments each of these elements seems to be brought out most strongly when it is in the closest combination with the other. Holy Scripture does not present us with perfect characters. Divine grace is magnified in contrast with human depravity. The preacher of righteousness, the far-sighted seer, the father and covenant-head of the new world, and the drunkard lost to decency, now drunk with wine, now filled with the Spirit; the father of the faithful and the framer of unbelieving expedients; the meekest of men and the rebel at Meribah; the beloved of God and the murderer and adulterer; are the contrasts by which it is seen in the Old Testament that those who

[1] On the New Testament evidence that Christ is both the Son of man and the Son of God, see Mr Thomson's *Bampton Lectures*, Lect. IV. pp. 88—95 and notes.

are made God-like in holiness and partakers of a divine nature, that they may be patterns and teachers of holiness to their brethren, are still men of like passions with ourselves. They are saints indeed, but by the grace of God they are what they are. So, too, divine strength is magnified in contrast with human weakness. The uplifted hands of Moses turn the tide of victory in favour of Israel, yet Moses has not power to keep his hands uplifted, but they must be stayed by Aaron and Hur[1]. Samson slays a thousand men single-handed with the jaw-bone of an ass, and presently after is faint and at the point to die for want of a draught of water[2]. In such combinations the principle was strikingly affirmed that God would save man by man; that the Deliverer of man must be very man and very God. As yet these requirements were met by there being two deliverers, the apparent deliverer human, the real Deliverer divine; but there was an evident imperfection which was prophetic of something better. The souls of the faithful trusted in God; but God was in heaven and they upon earth, and they longed to have him nearer to them. They recognised his image in some fellow-man, and hoped that in him heaven would be brought down to earth; but of him they had soon to say, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

The prophecy is perfectly fulfilled, and the want perfectly supplied in the New Testament. Here is no contrast of divine holiness and human sin: the perfection of divine and of human holiness are combined in one Person in the spotless Lamb of God. But divine strength and human weakness are combined, and the

[1] Exod. xvii. 11, 12. [2] Judg. xv. 15, 18.

New Testament writers, like their elder brethren, seem to love to bring the two together, though not like them to *contrast* them. In the same chapter he who sits weary with his journey on Jacob's well, and says to the despised Samaritan woman, "Give me to drink," reads unerringly the secrets of her heart and life. He who loves Martha and her sister and Lazarus, who weeps, and groans in spirit and is troubled, knows of the death of his absent friend, and cries, "Lazarus, come forth," and is obeyed. He who is being led as a lamb to the slaughter, touches the wounded ear and it is whole. He who hangs on the cross in nature's last extremity, exercises there the prerogative which belongs to God alone. He who dies an accursed death, through that death destroys him that had the power of death, and having spoiled principalities and powers makes a show of them openly, triumphing over them in his cross[1].

2. But the mystery of Immanuel is foreshadowed in another way in the Old Testament. Not unfrequently the visible man carries the symbol of the invisible God. Moses divides the sea and brings forth water from the rock, but the rod of God is to be stretched over the waves in the one case, and carried in his hand in the other. He leads the people in the wilderness; but the pillar of cloud by day, and the pillar of fire by night, lead them also. "At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed," but "at the commandment of the Lord *by the hand of Moses*[2]." "The ark of the Lord went before them to search out a resting-place for them, and when the ark set forward Moses said, Rise up, Lord, and let thine enemies be scattered, and let them

[1] Heb. ii. 14; Colos. ii. 15. [2] Numb. ix. 23.

that hate thee flee before thee. And when it rested he said, Return, O Lord, unto the many thousands of Israel[1]." Some men walk into the midst of the river Jordan, and thereupon the waters below them recede, and those above them stand on a heap, and "all the Israelites pass over on dry ground:" but those men are the priests of the Lord, and they bear "the ark of the covenant, the Lord of the whole earth[2]." Jehovah himself is there. The walls of Jericho fall down spontaneously when they have been compassed about seven days; but the ark of the Lord, and the Lord himself, is in the midst of the host that daily marches round them[3].

Sometimes the combination is of a different kind. Melchisedek appears on the stage as a human character, and associates with Abraham and Lot and the king of Sodom as a man with men. But in the arrangement of the history he is also "made like unto the Son of God." So far as the history goes he is "without father and without mother, without descent, having neither beginning of days nor end of life[4]." Joshua was the human captain of the Lord's host, but when he was by Jericho there stood a man over against him who claimed to be

[1] Numb. x. 33, 35, 36.

[2] Josh. iii. 11, אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ cannot, of course, be translated "the ark of the covenant of the Lord of the whole earth." The latter expression is in apposition with the former and exegetical of it. The ark of the covenant is (the representative and pledge of the presence of) the Lord of the whole earth. Where the ark is, there he is. This agrees with the estimation set upon the ark in the history, 1 Sam. iv—vi. and elsewhere. In the account of the taking of Jericho, Josh. vi. 8, and in 1 Sam. vii. 2, "the ark" in one clause of the verse answers to "Jehovah" in the other clause.

[3] Josh. vi. 8.

[4] Heb. vii. 1—3.

Captain of the Lord's host also; and Joshua fell on his face and worshipped *him*, and loosed his shoe from off his foot, for the place whereon *he* stood was holy ground[1].

3. To these intimations are to be added certain definite predictions of the prophets.

The prophet Isaiah speaks of the looked-for Deliverer under the name of Immanuel[2]. That well-known prophecy may be explained by supposing Isaiah to have beheld at the time he uttered it, in prophetic vision, the birth of Immanuel, and to have dated the promised deliverance from it, regarded as an event then taking place. Before the child—the virgin-born whom now in vision I see born into the world—shall have come to the age at which children are usually able to discern between right and wrong, the land of whose two kings thou art afraid shall be forsaken. In other words, in about three years from this time, the ruin of the two hostile kings and the desolation of their countries by the Assyrians shall take place. This fixing a time beforehand was a sign, and yet more truly so was the renewed promise of the Messiah. To remind the people, and re-assure them by direct revelation, that out of that nation and royal family whose destruction they were then faithlessly anticipating, the Messiah, Immanuel, was, as they well knew and professed to believe, destined to spring, was surely to offer the strongest possible pledge to the pious among them, that whatever calamities might befal their church and nation, they must, as the very truth of God should stand, be saved through them all for the better and more glorious times, the golden age which Christ should one day introduce. But whether this or any

[1] Josh. v. 13—15. [2] Isa. vij. 14.

other of the many interpretations of this passage be adopted, no one who entertains due respect for the authority of the New Testament can deny its application to the Person of Christ, who was Immanuel, God "manifested in the flesh:" for to such an interpretation S. Matthew authoritatively shuts up the words[1].

The same prophet, in a subsequent chapter, foretels the mystery of Immanuel by speaking of One who is unto us *a child born*, and yet *the mighty God, the everlasting One*[2]. And here, as in the former case, the New Testament takes up the prediction of the Old and claims it for the Christ. "Unto you," says the angel to the shepherds in the Gospel, "is *born* this day a Saviour, which is Christ *the Lord*[3]."

The promise recorded by the prophet Jeremiah is remarkable both for clear statement and striking juxtaposition of the proper humanity and proper deity of Messiah. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth...and this is his name whereby he shall be called, Jehovah, our righteousness[4]."

When a thoughtful reader of the prophet Zechariah came upon the words, "O sword, awake against my shepherd, and against a man my fellow, saith the Lord of hosts: smite the shepherd, and the flock is scattered[5];" combining the two facts that the Shepherd was to be smitten with the sword and that he was Jehovah's

[1] Matt. i. 22, 23.
[2] Isa. ix. 6.
[3] Luke ii. 11.
[4] Jer. xxiii. 5, 6. See Bp Pearson *On the Creed*, Art. II. p. 279, note 3. Camb. 1849.
[5] Zech. xiii. 7.

fellow or companion[1], he could hardly fail to have some perception of the mysterious union of God and man in the Person of Christ. That he would in that case have attained to a right understanding of the prophecy we have Christ's own warrant for believing[2].

The place of the prophet Micah, from which the Jewish doctors learned that Christ should be born in Bethlehem of Judæa, might also have taught them that he had another origin or going forth which was "from of old, from the days of eternity;" that he was at once born in time, and existing from everlasting[3].

4. Now the New Testament is bound to the Old in this particular in the most complete manner possible, by the triple bond of an independent statement, of a

[1] גֶּבֶר עֲמִיתִי. The meaning of עָמִית must be sought in the Pentateuch, where alone, except in this passage, it occurs. Without going the whole way with Hengstenberg in his *Christology*, and asserting that the word, in all the places where it occurs, is used to designate *the closest possible relation* among men, and one which cannot arbitrarily be formed, but comes by birth and continues even against one's will, &c.; we may fairly argue that it invariably implies, if not relationship, (though compare Lev. xix. 11, with Ephes. iv. 25) yet such complete *equality* as exists between man and man in the eye of the law. (See Lev. xix. 15, 17; xviii. 20; xxiv. 19). When, therefore, Rosenmuller writes: "Socium suum Jova vocat illum pastorem, quia idem munus obiturus est secum; nam et Jova sui populi pastor dicitur;" and Maurer, "Quem pastorem suum dicit rex est Judæorum (cf. x. 3, &c.). Idem mox dicitur vir societatis Jovæ, ejus socius, quia in regendo populo Jovæ personam gerit, Jovæ est vicarius ab ipso præfectus;" one can only say that an example of עָמִית, in this sense, would be more satisfactory than the "stet pro ratione voluntas" which is often found the most convenient kind of argument in such cases.

[2] Matt. xxvi. 31; Mark xiv. 27.

[3] Mic. v. 2, with Matt. ii. 3—6. "A diebus æternitatis, i.e. priusquam natus fuerit, jam ab æterno exstitit. Indicatur Messiæ divina origo atque natura, et cæt." Rosenm. *in loc.*

direct quotation, and of an indirect assertion of the Old Testament doctrine of Immanuel.

The independent statement of the doctrine of Immanuel in the New Testament is too familiar and too generally acknowledged to require any lengthened repetition here. It is amongst the exercises of Christian childhood to note, not only how often the New Testament writers call Jesus Christ directly God, but how often they speak of him under necessarily human conditions, as of suffering or death, and yet in a context which undeniably assigns to him the name and the attributes of Deity. And maturer age, without depreciating the value of the former kind of passages, feels the full force of the latter kind, and discovers that the assumption of a truth, which proves it to be already perfectly agreed upon between the writer and his readers, may sometimes be stronger evidence than explicit assertion. But, as though to meet all the varying phases of the human mind and to remove every reasonable ground for doubt on so essential a point, the independent statement of the New Testament is composed of every possible kind of evidence. We have the testimony of God's own voice from heaven to him, who as man was baptized in Jordan, as man went up to the mount of transfiguration, as man was clothed with more than human "majesty," as man was found alone again with his disciples, that he was his beloved Son, in whom he was well pleased[1]. We have the testimony of the angel before his birth, both directly that the holy thing to be born of the Virgin should, because conceived by the Holy Ghost, be called the Son of God[2];

[1] Matt. iii. 17; Luke ix. 35; 2 Pet. i. 17, 18.
[2] Luke i. 35.

and, by obvious deduction, that he before whom the Baptist should go, as man before man, to prepare his way, was the Lord their God, to whom many of the children of Israel should be turned[1]. We have the testimony of apostles, one of whom does not hesitate to speak of "the Church of God, which he hath purchased with his own blood[2];" and to write of "the epiphany of the glory of the great God and our Saviour, the Lord Jesus Christ, who gave himself for us[3]." We have the testimony of Christ himself, who, while found in fashion as a man, and seeming so merely a man to the Jews who surrounded him that they threatened him with stoning as a blasphemer, exclaimed, with the calm dignity of conscious right, "My Father worketh hitherto, and I work[4];" "I and my Father are One[5]."

The direct quotation of the Old Testament doctrine of Immanuel in the New Testament is found not only in such passages as the opening of the Epistle to the Hebrews, where the superiority of Christ, the minister of the Gospel, to prophets and angels, by whom God spake of old, is proved by the citation of Old Testament evidence for the proper deity of the Messiah; but is, in fact, repeated on every page of the later Scriptures in the name *Jesus* which the Saviour of the world bears. This name having once been interpreted at the beginning of S. Matthew's Gospel[6] to be identical with the

[1] Luke i. 16, 17.
[2] Acts xx. 28.
[3] Tit. ii. 13, 14.
[4] John v. 17, 18.
[5] Ib. x. 30—33.
[6] Matt. i. 20—23. "Sed quo sensu proprie Christo utrumque [nomen] competit, *θεάνθρωπον* denotat. Nam unio utriusque in illo naturæ est fundamentum unionis Dei et hominum, neque hanc sine illa, præsertim ubi de nativitate Christi agitur, cogitare quisquam potest." Beng. *in loc.*

Old Testament name Immanuel, and to denote that its Possessor, as the subject of the Old Testament prophecy, was at once the Son of God and the Son of the Virgin, is thenceforward a standing witness to the essential coherence of the two Testaments, as regards this most important doctrine. God our Saviour is God manifested in the flesh, and therefore, in the truest sense God with us.

Nor is the indirect assertion of the New Testament, that this doctrine is contained in the Old, less forcible or less frequent. Here again we have the evidence of a name. It is well known that the Septuagint version of the Hebrew Scriptures, having been made by Jews, ordinarily employs for the ineffable name Jehovah the word κύριος[1], or Lord, which answers to the Hebrew word commonly substituted for Jehovah by the Jews. When, therefore, the New Testament writers, while they call the Father, Lord, the Son, Lord, and the Holy Ghost, Lord, give the title so frequently to Christ as in a manner to appropriate it to him; it is reasonable to infer, that they use the Old Testament word in its Old Testament sense, as properly equivalent to Jehovah, and thereby tacitly assume, both that Jesus of Nazareth, the Lord of the New Testament, is Jehovah, very God, and that Jehovah of the Old Testament is Jesus, the Christ of the New Testament. And this inference is supported by the fact, that Old Testament passages which refer

[1] "This word, equivalent to the JEHOVAH of the Old Testament, and corresponding to it in the Septuagint Version, is constantly applied to Christ in the Acts, where it is found nearly a hundred times, and is like a sacred key-note of the whole, ever sounding forth His Divine Lordship in the ear of the world." Dr Wordsworth's Greek Testament, Introduction to the Acts of the Apostles, p. x.

undeniably to Jehovah, the Lord, are applied unhesitatingly and without comment to Christ in the New Testament[1]. The suggestive character of our Lord's discourses, and his manner of scattering seeds of thought for his hearers to receive and keep in their hearts, prepare us to meet without surprise with intimations and suggestions, relative to this doctrine and its presence in their Scriptures, in some of his conversations with the Jews. When, on one occasion, he said to them, "Before Abraham was, I am," he assumed, as they rightly judged, not only pre-existence to Abraham, but that existence unconditioned by time, which belongs to God alone, and which is expressed by the name Jehovah. He to whom they scornfully said, "Thou art not yet fifty years old, and hast thou seen Abraham?" claimed the divine incommunicable "I am," the name by which Jehovah revealed himself to Moses of old out of the burning bush, bidding him say to the Israelites, "I am hath sent me unto you;" I am (always), that which I am (now)[2]. Here was a clue put into the hand of a thoughtful student of the Old Testament, which, rightly followed up, would discover to him a fresh class of proofs of the relation of Jesus to Jehovah, and of the essential coherence, in that respect, of the two Testaments. On another occasion the intimation is less palpable, and is

[1] Compare Isa. viii. 13—15 with Luke ii. 34, Rom. ix. 32, 33, and 1 Cor. i. 23; and Joel ii. 32 (iii. 5. Heb.) with Rom. x. 9—13. See Bp. Pearson *On the Creed*, Art. II. Our Lord.

[2] John viii. 57—59. "This ἐγώ εἰμι incontrovertibly includes in itself the divine אֲנִי הוּא (Is. xliii. 13). In the sacred idiom this essentially present being as opposed to becoming, could not otherwise be expressed than by the אֶהְיֶה or אֶהְיֶה אֲשֶׁר אֶהְיֶה, which is the name of the self-revealing God in Exod. iii. 14." Stier *in loc.*

only observed when our Lord's argument is carefully considered in all its bearings. Charged with blasphemy by the Jews, because, as they expressed it, he being a man, made himself God, he replied by an appeal to their own Scriptures: "Is it not written in your law," he asks, "I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God[1]?" If God himself, in the Psalm from which the quotation comes[2], records the fact, that he had before by Moses accorded the title of gods[3] to those, to whom his special commission appointing them to high offices in the theocracy had been vouchsafed, this would certainly prove the unreasonableness of charging our Lord, even had he been as they said only a man, with blasphemy in assuming the same title, if indeed he had assumed it in the same sense. The argument in that case would certainly have been strong, if they were so called gods, how much more may I be? But when we remember, that it was not our Lord's object to rebuke his assailants for charging him with blasphemy in assuming the title of god *in any sense*, but to defend his assumption of that title in the supreme sense conveyed by his words, "I and the Father are one," "The Father is in me, and I in him[4];" the Old Testament reference must be regarded as involving a

[1] John x. 33—36. [2] Ps. lxxxii. 6.

[3] Exod. xxii. 28. Heb. אֱלֹהִים; LXX, *θεούς*; Eng. "the gods." In Exod. xxi. 6 and xxii. 9 (8 Heb.) the Heb. is הָאֱלֹהִים; Eng. "the judges;" but the LXX have in the former passage *τὸ κριτήριον τοῦ Θεοῦ*, and in the latter *τοῦ Θεοῦ*.

[4] John x. 30, 38.

deeper meaning, if it is to amount to a complete vindication. It is not therefore without reason that our Lord has been thought[1] by these words to intimate, that in delegating his authority and imparting his name to chosen men of old, by and through whom he administered the government of the theocratic people, God intended to typify and teach the higher union between himself and him, whom he would one day sanctify and send into the world. The name god, with all that it implied, given to rulers in the Old Testament, was at once a consequence and a prophecy of the truth, that the King and Saviour of the world should be Immanuel. The lower union presupposed and was rendered possible by the higher. They, therefore, who were familiar with the one, ought to have expected and welcomed the other.

A similar though more obvious intimation, that the doctrine of Immanuel was contained in the Old Testament, accompanied again by a tacit rebuke of the Jewish doctors for not having found it there, occurs in that silencing question addressed to the Pharisees, "If David in spirit call Christ Lord, how is he then his son[2]?" The Psalm in which his royal progenitor according to the flesh called the Messiah Lord ought to have taught them the mystery of Immanuel.

Thus, then, as regards the *Person*, as well as the *Promise*, the *Offices*, and the *Work* of the Deliverer, there is an essential coherence of the Old and New Testaments.

[1] See Stier and Alford *in loc.* [2] Matt. xxii. 41—46.

CHAPTER VI.

CONCLUSION.

In bringing this Essay to a conclusion, it may be well to mention some of the practical deductions arising out of I. The fact, and II. The manner of that unity of holy Scripture which it has sought to maintain.

I. 1. And first, the fact that the Bible is one book, may, if rightly apprehended and applied, be of essential service to the church of Christ. No doubt the evidences for the truth of Christianity are so numerous and so weighty, as only to fall short, as they necessarily must do, of compelling our belief. Our holy religion rests upon a basis of historical facts, of which the New Testament can be proved to contain the authentic records[1]. To his miracles therein recorded our Lord repeatedly appeals, as the vouchers for his divine mission[2]. Christianity, as exhibited in the New Testament, possesses a code of morals, which approves its heavenly origin. The religion of Christ is its own evidence to those who will receive it[3]. But beside all these, there is yet another kind of evidence, of which the Founder and first teachers of Christianity take great account. The argument that Jesus of Nazareth is the Christ of the Old Testament, is so intricately woven into the web of the

[1] See Luke i. 1—4. [2] John v. 36; x. 37, 38; xiv. 11.
[3] John vii. 17; 1 John v. 10.

New Testament, that it cannot be disengaged without destroying the entire fabric. It is, as we have seen, the constant practice of our Lord and his apostles, not only to accept, but to propose, the challenge, that the claims of Christianity be referred, as to a judge from whom lies no appeal, to the simple decision of the Jewish Scriptures. To the fact that that decision is for them, they are in the habit of attaching no slight importance. Now, doubtless, it is competent to any Christian man to whom this argument is presented to reply, that he regards this last named evidence for the New Testament as peculiarly adapted to the first age of Christianity; that it had its chief value for *Jewish* believers; that it was natural for a new and suspected religion to lay great stress on the support derived to it from an old and established one; but, that for himself, he prefers to base his belief in Christianity on some of the other evidences which have just been recounted. Yet this reply involves the admission, that the essential coherence of the Old and New Testaments has already been of signal service in the first planting of Christianity in the world. Because the two Testaments were indissolubly linked together, the Jew, accepting the first, found it impossible honestly to reject the second. And—not to say that the same service, though in a smaller degree, is being still rendered by the same truth, in that important branch of the Church's missionary labours which relates to the Jews—may not the link which unites the two Testaments be of equal service to the Christian, though the order of the process be reversed? Having accepted the second Testament, may he not find it impossible honestly to reject the first? As the Old Testament once stood sponsor for the New; so may the New now stand

sponsor for the Old. Christianity, now established in the world, may pay back to the law and the prophets the fostering care which she received from them in her infancy; and thus, by the fact of the essential coherence of the Old and New Testaments, Christian as well as Jew may have his treasure doubled. To confirm our faith, in those dark moments of doubt which form a part of the probationary discipline of most thoughtful men, as well as to repel those daring attempts to rob us of half our Bibles, which, alas! we have seen repeated in our own days, the truth which this essay maintains is of paramount importance.

2. Again, if the unity of holy Scripture as an organic whole be established, if the authority of the two Testaments be proved to be equal and co-ordinate, then it follows, that whatever of dignity or worth the New Testament attributes to the Old, may with equal certainty be predicated of itself. In other words, the essential coherence of the Old and New Testaments involves some of the strongest proofs of the *inspiration* of the Bible; the testimony of Scripture to itself on this point being chiefly the testimony of the New Testament directly to the Old, and therefore indirectly and through their essential coherence, to itself also[1].

II. But *the manner* of the essential coherence of the Old and New Testaments is also fruitful in lessons of practical import. The object of this Essay has been to show, that the coherence of the two Testaments consists in their being the progressive revelation of Jesus Christ; and that they are therefore one, because Christ is One, eternally and unchangeably the same.

[1] On this subject see Mr Westcott's *Elements of the Gospel Harmony*, Appendix A.

1. Now from this we may gather, first, a key to the right study of holy writ. Obviously S. Paul's canon, "None knoweth the things of God, save the Spirit of God," must be attended to, before the very threshold of the temple of divine truth can be over-passed. The things of God must be revealed to us by the Spirit of God. He from whom holy Scripture came must be its interpreter. But in subservience to this principle, and as a certain consequence of its due acknowledgment[1], our search of the Scriptures must be a search after *Christ*. If every part of the Bible is to be instinct for us with meaning and with profit, we must intelligently discern Christ in every part, and recognise the relation in which it stands to him, and to God and ourselves in him. That, at least, must be the spirit and posture of our mind; the desire of our soul must be to his name, and then, if the knowledge be sometimes too wonderful for us, the mystery that quickens, and the mystery that baffles investigation, will alike be fruitful in blessing. The master-key to the treasure-house of Scripture is, to regard it as the testimony of Jesus Christ. With this in his hand many an ignorant peasant has been made wise unto salvation by that, at which the wise men of this world have stumbled to their perdition. With this in his hand, by study and diligence and prayer, the scholar may obtain a more intelligent and wider view of the divine economy of grace, and make an acquaintance with the past, the present, and the future, rich with reward such as no other toil can bestow.

2. And as holy Scripture is one in Christ, so are the dealings of God with our race, of which Scripture is

[1] John xvi. 14, 15.

the record, one in him also. Now we can look back and claim fellowship in him with patriarchs and prophets and righteous men of old, and feel that in him the whole family in heaven and earth is one. And though the Church's present be unsatisfactory, and her future dark, though we see not yet how the purpose of God is to be accomplished, yet this is but the like uncertainty as to the steps by which the Church's glory shall be attained, as under former dispensations surrounded the path by which she reached redemption. Like that, it shall pass away when it has done its work: and in the mean time, we know for our comfort "the mystery of his will to gather together all things in one in Christ, both which are in heaven, and which are on earth, even in him[1]."

3. Finally, as the unity of holy Scripture and of the Church is in Christ, so also is the unity of the individual; to whom no less than to the Church holy Scripture stands related. The heart that is separate from Christ must be a divided heart. Only in union with him can the prayer be answered, "Unite my heart to fear thy name." In him the whole life of the man who is in him, his childhood and his youth, his manhood and his old age, his business, his pleasure, his devotion, his sorrow, and his joy, may be one. In him all the harmonies which sin has disturbed, shall one day be readjusted, and man be once again at unity with God, at unity with holy angels, at unity with himself, at unity with his fellow-man, at unity with the lower creation.

ΑΝΑΚΕΦΑΛΑΙΩΣΑΣΘΑΙ ΤΑ ΠΑΝΤΑ ΕΝ ΤΩ ΧΡΙΣΤΩ.

[1] Ephes. i. 9, 10.

APPENDIX.

Note A. (p. 36.)

The purpose which I had originally formed of strengthening my position as regards the true nature of the coherence of the two Testaments, by a classified list of some of the more remarkable New Testament passages on the subject, has been confirmed by observing how commonly opinions, the very opposite to those which this essay maintains, are now published and defended. The position assigned to the Old Testament by the New is a question which deserves our most attentive consideration, not only because of its intrinsic importance, but because it is eminently a question of our own day. In proof that Christ and his apostles do not refer to the Old Testament only by way of concession or accommodation, or "solely as an argument potent with those they addressed;" but that they assign to it the highest possible authority for Christians as well as Jews, and make its decisions equally binding with those of the New Testament on the Church of Christ in perpetuity, I adduce the following passages.

I. The Testimony of Christ.

1. *By example.*

i. Tempted through the side of desire, he pleaded as final the veto of the Old Testament. Matt. iv. 4, 7, 10; Luke iv. 4, 8, 12.

ii. Tempted through the side of fear and suffering, (the other great crisis of his conflict with the devil. John xii. 31, xiv. 30; Luke xxii. 53),

(a) He bowed to the necessity of the Old Testament being fulfilled. Matt. xxvi. 54; Luke xxii. 37.

(b) Gave expression to his prayers and feelings in its language. Matt. xxvii. 46 (Ps. xxii. *the whole* of which our Lord probably used mentally).

Which use of the Old Testament is not to be resolved into his placing himself in the position of *a Jew;* for, though he was made under the Law (Gal. iv. 4), yet as he was tempted for the benefit of, and as an example to, the whole Church (Heb. ii. 18, iv. 15: 1 Pet. ii. 21, iv. 1); so his example in this particular is commanded to be followed by all Christians, who are to defend themselves against spiritual enemies with "the sword of the Spirit, which is the word of God," *τὴν μάχαιραν τ. Πν. ὅ ἐστι ῥῆμα Θ.*, (Ephes. vi. 17. Obs. this was a *Gentile* Church, c. ii. 11, iii. 1), and are "through patience and comfort of the Scriptures to have hope" (Rom. xv. 4).

iii. He called attention to, and consciously worked out, the fulfilment of Old Testament prophecy in the chief events of his life.

His forerunner, Matt. xi. 10.
His own mission, Luke iv. 21.
Blindness of the Jews, Matt. xiii. 14.
Hosannas of the children, Matt. xxi. 16.
Rejection and Triumph, Matt. xxi. 42 (Comp. Acts iv. 11, 12).
Resurrection, Matt. xii. 40.
Whole life and work, Luke xxiv. 25—27, 44—47.

2. *By Teaching.*

i. The relation of the Old Testament to God.

(a) Matt. xix. 4—6 (*ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, καὶ εἶπεν· ἕνεκεν τούτου καταλείψει, κ.τ.λ.* The words, "for this cause shall a man leave, &c." are an evident comment of the writer, Gen. ii. 24, and yet they are here ascribed by Christ to the Creator, God, equally with the act of Creation. (Augustine, indeed, quoted by Mr Alford, ascribes the words in Genesis to Adam, and remarks, "Deus utique per hominem dixit quod homo prophetando prædixit." *De Nupt.* ii. 4).

(b) Mark xii. 36; Matt. xxii. 43, Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ, Δ. ἐν πνεύματι. Compare 2 Sam. xxiii. 1—3.

In (a) the claim of Moses (Deut. xxxiv. 10—12, *et passim;* compare also Matt. xxii. 32; Mark xii. 26; Luke xx. 37; with Exod. iii. 6) to divine authority; and in (b) that of David is fully allowed by our Lord himself. The classification by Christ of the whole Old Testament in one category (οἱ προφῆται = Μωσῆς καὶ πάντες οἱ προφ. = πᾶσαι αἱ γραφαί = νόμος Μωσ., καὶ προφ. καὶ ψαλμοί = αἱ γραφαὶ, Luke xxiv. 25, 27, 44, 45) and under one name (αἱ γραφαὶ, ib., ὁ νόμος, John x. 34), goes far to prove that the same divine authority is extended to it all.

ii. Its witness to Christ.

What I wish to observe here is, that our Lord, like the prophets who preceded him, connected his revelation with *the past*, and thus set his seal to the authority of former revelations, and to the *unity* of the whole revelation of the Bible. This claiming kindred with the past is seen in the case of

Moses. Exod. iii. 15, 16, "the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." Comp. c. vi. 8. *The Mosaic dispensation grows out of the patriarchal.*

The Prophets. Is. viii. 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Miracles and wonders are the general proofs of a prophetic mission, but only in subservience to the doctrine not contradicting previous revelation. (Comp. vv. 18, 19 with Deut. xiii. 1—5.) See also Mal. iv. 4, 5. *Subsequent prophecy grows out of the Law.*

Christ.

Matt. v. 17. "I am not come to destroy the law or the prophets, but to fulfil." (Comp. Luke xvi. 17).

John v. 39. "Search the Scriptures...they are they which testify of me."

Ib. ver. 46. "Moses...wrote of me." (See vv. 45—47).

Christianity grows out of the Law and the Prophets.

II. The Testimony of the Apostles.

As the Gospels are the records of Christ's work begun on earth, so the Acts, supplemented by the Epistles, are the records of his work carried on in heaven. By his apostles he founded and established his church, giving them for the work the infallible guidance of the Holy Ghost (John xiv. 26, xvi. 13; Acts i. 8). Yet though so furnished, they constantly acknowledged the equal and co-ordinate authority of the O. T. Scriptures, in all the chief steps which they took officially, and in determining the faith and practice of themselves and their followers. If the reader will bear in mind throughout the following list the fact of the Pentecostal effusion (Acts ii.), and the presence of God the Holy Ghost with apostles and other inspired men in their official acts and canonical writings, he will find that in each case there is such a recognition of two great authorities, which I have designated as N. T. and O. T. respectively, as would amount to serving two masters, and could in no reasonable way be explained, if the two were not indeed one, as proceeding from one Holy Ghost. This recognition by the apostles is found:

1. *In the great crises of the Church's development.*

i. Filling up the vacant Apostleship. Acts i. 15—26.

N. T. Peter (v. 15) had already received in a measure the Holy Ghost (John xx. 22).

O. T. The Holy Ghost had foretold by the mouth of David in the Psalms (*τὴν γραφὴν ἣν προεῖπε τὸ Πν. τὸ ἁγ. διὰ στομ. Δ.* v. 16. *γέγραπται γὰρ ἐν βιβ. ψαλμ.* v. 20) the apostacy of Judas, and the appointment of his successor; *therefore they must elect* (*δεῖ οὖν.* v. 21).

ii. The Gift of the Holy Ghost. Acts ii.

N. T. Promised and bestowed by Christ, ver. 33.

O. T. Spoken of by the prophet, ver. 16.

iii. Admission of Gentiles. Acts xiii. 47.

N. T. Paul and Barnabas (*παῤῥησιασάμενοι*, ver. 46; cf. iv. 31), Acts ix. 17, xi. 24.

O. T. "So hath the Lord commanded us, (*οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος*) I have set thee, &c." The words of the prophet Isaiah are *the Lord's command to us.*

iv. Gentile Liberty. Acts xv.

N. T. Apostles, ver. 6. God by gift of the Holy Ghost, ver. 8. S. Paul, Gal. v. 2—4.

O. T. "To this agree the words of the prophets" (*τούτῳ συμφωνοῦσιν οἱ λογ. τ. προφ.*) ver. 15. "The Scripture (*ἡ γραφὴ*) foreseeing that God would justify the heathen through faith." Gal. iii. 8, 22. (Observe the argument from O. T. in the whole passage, Gal. iii. 6—22, following closely upon N. T. authority, vv. 1—5.)

The O. T. Scriptures, so far from being abolished with circumcision, help to pass upon it the Christian sentence of abolition.

2. *In their own standard of faith and practice.*

i. S. Paul's "good confession" (*public*).

(*a*) Before Felix. Acts xxiv.

N. T. "After the way which they call heresy," ver. 14.

O. T. "So worship I the God of my fathers, believing all things which are written in the law and the prophets." Ib. (*κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις.*) = According to the religion of the N. T. so worship I the God of

the O. T., while I embrace as articles of my faith all things contained in the Scriptures of the O. T. Comp. 2 Tim. i. 3. χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων: a passage which shows that Christianity had proved subjectively to S. Paul, just that development of the religion of his ancestors, which this Essay argues it to have been objectively.

(β) Before Agrippa. Acts xxvi.

N. T. "Having obtained help of God, I continue unto this day, witnessing both to small and great," ver. 22.

O. T. "Saying none other things than those which the prophets and Moses did say should come." Ib. (Comp. vv. 6, 7.)

ii. The Twelve asking help of God under persecution (*private*). Acts iv.

The two sources of strength were:

N. T. The Holy Ghost given to them, ver. 31. (ἐπλήσθησαν ἅπαντες Πν. ἁγ.)

O. T. Comfort of the Scriptures, vv. 25—28. God's counsel, made known before by David, was now being worked out in what was befalling them.

3. *In their teaching.*

i. Exposition of the Old Testament.

(α) Philip and the Eunuch. Acts viii.

N. T. "The Spirit said unto Philip," ver. 29. See ver. 39.

O. T. "Beginning from this Scripture (ἀπὸ τῆς γραφῆς ταύτης) he preached unto him Jesus," ver. 35.

(β) S. Paul at Thessalonica. Acts xvii.

N. T. "Paul

O. T. reasoned with them out of the Scriptures (ἀπὸ τῶν γραφῶν), opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that Jesus, whom I preach unto you, is this Christ."

See vv. 11, 12, where by searching the O. T. Scriptures, (*ἀνακρίνοντες τὰς γραφὰς*), they are led to belief in Christianity. See also Acts xxviii. 23.

(γ) Apollos. Acts xviii.

N. T. Apollos, whose authority as a Christian teacher in Achaia appears from 1 Cor. i. 12; iii. 4—6; iv. 6.

O. T. "Showing by the Scriptures (*ἐπιδεικνὺς διὰ τ. γραφ.*) that Jesus was Christ," ver. 28.

ii. Reception of Christianity challenged, (especially of the fact of Christ's resurrection with all that it involved).

(α) Addresses to Jews.

N. T. *ἡμεῖς ἐσμὲν μάρτυρες.* Acts ii. 32.

O. T. *Δαυὶδ, προφήτης ὑπάρχων, προϊδὼν, ἐλάλησε περὶ, κ.τ.λ.* vv. 25, 30, 31.

N. T. *ἡμ. μαρτ. ἐσμ.* Acts iii. 15.

O. T. *ὁ Θ. προκατήγγειλε διὰ στομ. παντ. τ. προφ. κ.τ.λ.* ver. 18. Cf. vv. 21, 22.

N. T. *ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα.* Acts xiii. 32.

O. T. *τὴν πρὸς τ. πατέρας ἐπαγγελίαν ὁ Θ. ἐκπεπλήρωκε,* vv. 32, 33.

N. T. *ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.* Acts xxvi. 28.

O. T. *πιστεύεις, βασιλεῦ Ἀγρίππα, τ. προφ.*; ver. 27. Cf. vv. 22, 23.

(β) Addresses to Gentiles. Acts x. 45.

N. T. *καὶ παρήγγειλεν ἡμῖν κηρύξαι,* v. 42. (Cf. vv. 19, 20, 33.)

O. T. *τούτῳ παντ. οἱ προφ. μαρτυροῦσιν, κ.τ.λ.* v. 43.

(γ) Canonical Epistles.

The concordant testimony of God the Holy Ghost by the words of the N. T. apostles, and the writings of the O. T. prophets, is still made the ground of the Church's faith, when, having quitted the synagogue, it has become Catholic. The writings of the two Testaments are to be always the Rule of Faith.

(*a*) S. Paul to the Corinthians, 1 Cor. xv. 1—11.

N. T. *παρέδωκα ὑμῖν. ὤφθη κἀμοί*, vv. 3, 8.

O. T. *ὅτι ἀπέθανεν κατὰ τὰς γραφὰς*, ver. 3. *ἐτάφη, ἐγήγερται τ. τρίτῃ ἡμ. κατὰ τ. γραφ.* ver. 4.

(*b*) S. Paul to Timothy (for the guidance of ministers and the Church through them in perpetuity, 2 Tim. ii. 2).

N. T. *εἰδὼς παρὰ τίνος* (sc. *ἐμου*) *ἔμαθες*, 2 Tim. iv. 14. Cf. ver. 10.

O. T. *καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, κ.τ.λ.* vv. 15—17.

(*c*) S. Peter to all believers. 2 Pet. i. 1.

O. T. *μνησθῆναι τ. προειρημένων ῥημάτων ὑπὸ τ. ἁγ. προφ.* c. iii. 2.

N. T. *καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς.* Ib.

N. T. *ὁ ἀγαπητὸς ἡμ. ἀδελφ. Παῦλος ἐν πασ. τ. ἐπιστολαῖς*, vv. 15, 16.

O. T. *ὡς καὶ τ. λοιπὰς γραφάς.* Ib.

iii. Rejection deprecated.

(*a*) Condemnation.

N. T. Resisting the Holy Ghost in S. Stephen (c. vi. 5; vii. 55). Acts vii. 51.

O. T. Resisting him in the prophets. Ib.

N. T. *Πέτρος πλησθεὶς Πν. ἁγ.* Acts iv. 8.

O. T. *ὁ λίθος ὁ ἐξουθεν. κ.τ.λ.* ver. 11.

N. T. *τοῦτον ἀγνοήσαντες.* Acts xiii. 27.

O. T. *καὶ τ. φωνὰς τ. προφ....κρίναντες ἐπλήρωσαν.* Ib.

(*β*) Warning.

N. T. *ἡμεῖς ὑμ. εὐαγγελιζόμεθα.* Acts xiii. 32.

O. T. *βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμ. τ. εἰρημένον ἐν τ. προφ.* ver. 40.

N. T. τὰ περὶ τ. Ἰησ. Acts xxviii. 23.
O. T. τ. Πν. τ. ἁγ. ἐλάλησε διὰ Ἡσ. τ. προφ. ver. 25.

III. The figures employed by our Lord and his Apostles in representing the relation between the Jewish and Christian Churches, are such as necessarily imply the essential coherence of the Old and New Testaments.

1. The vineyard let out to husbandmen. Matt. xxi. 33—44.

The same vineyard = the kingdom of God, ver. 43, is taken by the same Lord from the Jews and given to the Gentiles.

2. The children of Abraham. Rom. iv. 11, ff.

One family, the children of *one* father = all who believe, whether Jews or Gentiles, vv. 16, 17. Cf. Gal. iii. 7, 29.

3. The Olive Tree. Rom. xi. 16—24.

One Tree, into which the Gentiles are grafted, and the Jews, after having been broken off, grafted again.

4. The child and the man. Gal. iv. 1—7.

The Church under the Law and the Gospel *the same* Church, as the child under age and come to man's estate is the same.

Note B. (page 52.)

The view taken in this Essay of the Priesthood and Sacrifice of Christ necessarily involves the truth, of which much of the theology of our own day is negligent or impatient, that Christ died "to reconcile his Father unto us," as well as to reconcile us to God. To the discussion of this truth, which I am convinced underlies not only the sacrificial aspect of the Atonement, but every other aspect which is not very partial or very unscriptural, this note was meant to be devoted. But though the results of some thought and reading on the subject are now by me in a rough form, under the pressure for time referred to in the Preface, I refrain from publishing them; especially as what has been

said in this Essay, under the second division of the Work of the Deliverer as King to Reign, bears upon the question. (See pp. 134 ff.)

NOTE C. (pp. 26, 62.)

Gen. xlix. 10. The essential coherence of the Old and New Testaments does not depend on the particular view taken of this or any other difficult and disputed passage of holy Scripture. Many of the passages, including all those in the earlier Books, which are usually adduced in support of the doctrine, have been repeatedly subjected to the severest and most hostile scrutiny; but the result has only been to prove, that no fair criticism can evade the substantial fact that they do refer to Christ and his salvation. Of the manner and extent of the reference in some cases, or occasionally even of its existence in an alleged passage, there may be doubt; of the broad general fact there can be none. Any interpretation of this verse which admits (1) that the kingdom, and (2) that the Person of Christ are referred to by Jacob, will answer the purposes for which it has been quoted in this Essay. Indeed the first half of the admission would leave the verse among the proofs of the essential coherence of the two Testaments. The following brief considerations may serve, however, to confirm the view which this Essay maintains.

1. *The Sceptre.* In a passage in which each of the twelve tribes passes severally in review, and has the distinctive features of its destiny brought out, we can neither regard the name Judah as including the whole nation, however elsewhere it may possibly do so, nor suppose that anything is predicted of the tribe of Judah, which in no way belonged more to it, than to the remaining eleven tribes. This consideration is fatal to Bishop Warburton's view (*Div. Leg.* Book v. sect. 3), "that the true and real meaning of the *Sceptre of Judah* is that THEOCRATIC GOVERNMENT which God, by the vicegerency of Judges, Kings and Rulers, exercised over the Jewish nation," and which continued over

the Jews "until Christ came to take possession of his Father's kingdom." The word שֵׁבֶט here denotes a *royal* sceptre ("ad regiam vel supremam majestatem designandam." Rosenm. *in loc.* Cf. Gesen. s. v. שֵׁבֶט; and see Numb. xxiv. 17; Ps. xlv. 7), which was to be swayed by Judah over his brethren, the other tribes ("thy father's children shall bow down to thee," ver. 8), and against foreign enemies ("thy hand shall be in the neck of thine enemies," ib.); until Shiloh came, whose kingdom should be wider extended, the peoples (Gentile nations) being gathered to him.

2. *Shiloh.* The limits of this note will not allow of a discussion of the much-vexed question, between those who render עַד כִּי־יָבֹא שִׁילֹה "till Shiloh come," and those who render it "till he (Judah) come to Shiloh," or "come to rest." ("Bis er (Judah) zur Ruhe gelangt." Hofmann followed by Kurtz, *Geschichte des Alt. Bund.* §. 94, Vol. I. p. 321.) The weight both of argument and of authority is decidedly in favour of the former rendering, which I unhesitatingly adopt. There seems to me to be great force in the remarks of Delitzsch (quoted by Kurtz, ubi supr.), that this prophecy forms an integral link in the historical chain of the announcement of salvation; because when the patriarchal triad (Abraham, Isaac, Jacob) branched out from Jacob into the dodecad (the twelve patriarchs, his sons), which formed the historical transition from the *family* of promise to the *people* of promise, the question arose, out of which of the twelve stems salvation should spring. The objection of Kurtz, that the announcement of a single personal Messiah was premature at this time, and foreign to the whole aim of the patriarchal epoch, which was the development of the unity of a single stem-father and a single family, into the plurality of a nation; and that the necessary historical substratum was as yet wanting, upon which prophecy could again individualize and gather up the nation into a single head, a personal bringer of salvation, is met by the consideration, that the supremacy accorded to Judah necessarily in-

troduces the idea of a king as well as of a kingdom. The prophecy does not merely represent the Jewish nation as superior to all other nations, but makes *a sceptre* and *a lawgiver* within that nation.

3. *The fulfilment.* Many of those who have taken this verse, as I believe rightly, to be a distinct prophecy of Christ under the title of Shiloh, have thought it necessary to its fulfilment to show, that the kingdom of Judah, when once it had been established in the house of David, in spite of frequent interruptions from the time of the captivity onward, never finally ceased to be administered up to the coming of our Lord, and that at his birth it was actually being represented in the person of Herod. All such difficulties, however, are avoided, and the fulfilment of the prophecy placed upon a broader basis than the nice question whether the viceroy of the Romans could properly be regarded as a king, if a due distinction be made between the *right* of sovereignty, and the actual historical exercise of that right. The right divinely conferred on Judah in the words of the dying patriarch, remained inalienably and uninterruptedly his from that time till Shiloh, the true King of the tribe of Judah, came. The exercise of the right was only intermittent and occasional. A long interval elapsed after the delivery of the prophecy before its first quasi-fulfilment, in the leadership assigned to the tribe of Judah by Moses in the wilderness. (Numb. ii. 9, x. 14.) Another long interval preceded the establishment of David's throne; and his kingdom having culminated in Solomon, was diminished under Rehoboam, and apparently extinguished by the captivity. Still the tribe of Judah existed—to use a Scriptural figure, the stock of the tree, though cut down and leafless, was not dead—the royal tribe retained its right, the royal lineage and genealogy were continued, till Shiloh came. The following extracts will serve to illustrate further this view of the prophecy and its fulfilment. The first is from Hengstenberg's *Christology*, Vol. I. pp. 56—58. Clark.

"The fulness of strength which, notwithstanding the deepest humiliation, still dwelt in the sceptre of Judah at the time when Christ appeared, is made manifest by the very appearance of Christ—the Lion of the tribe of Judah. Although faint-heartedness, perceiving only what is immediately before the eyes, might have said, 'The sceptre has departed from Judah:' to every one who was not blinded, it must have been evident at the very moment when Christ appeared, that the sceptre had not departed from Judah. We must not allow ourselves to be perplexed by any events and arguments adduced to prove that the sceptre *had departed* from Judah; for the very same events and arguments would militate against the eternal dominion of his house which had been promised to David, and would, therefore, make us doubtful of that also. All these events and arguments lose their significancy, when we remark, that this departing is only an *apparent*, not a *definitive* one—that God never, by his promises, binds the hands of his punitive justice—that his election goes always hand-in-hand with the visitation of the sins of the elected; but that, in the end, the election will stand in all its validity. To Judah applies exactly what in Ps. lxxxix. 31—35 is said of David: 'If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.' But the greater the degradation that had come upon Judah, the more consoling is this promise. If we see that neither the decline of David's and Judah's dominion after Solomon; nor the apparently total disappearance of David's kingdom which took place after the Chaldee catastrophe, and continued for centuries; nor the altogether comfortless condition (when looking only at what is visible) which Jeremiah describes in the words, 'Judah is captive in affliction and great servitude: She dwelleth among the heathen and findeth no rest. The anointed of the Lord who was our consolation is taken in their pits, he of whom we said: Under his shadow we shall live among the heathen. Slaves are ruling over us, and there is none to deliver us from their hand:'—if we see that all these things did not prevent the fulfilment of the words, 'The sceptre shall not depart from Judah until Shiloh come'—that, notwithstanding all these things, it most gloriously manifested itself in the appearance of Christ, that the dominion remained still with Judah,—why should we be dismayed though the river of the kingdom of God should sometimes lose itself in the sand? Why should we not be firmly confident that in due time it shall spring forth again with its clear and powerful waters?—But the *Jews* are not benefited by this distinction betwixt the *definitive* departing of

the sceptre, and one which is merely *temporary*. The latter must necessarily be distinguished from the former by this:—that even in the times of abasement, there must be single symptoms which still indicate the continuance of the sceptre; and this was evidently the case in the times before Christ. In Jehoshaphat, Uzziah, and Hezekiah, the sceptre of Judah brought forth new leaves; after their return from the captivity, by Zerubbabel, the place, at least, was pointed out which the Davidic kingdom would, at some future period, again occupy. The victories of the times of the Maccabees, though they themselves were not of the tribe of Judah, served to manifest clearly that the lion's strength and the lion's courage had not yet departed from Judah. It is not without significance that *Judas Maccabæus* had his name thus. And under all these events, the family of David always remained distinct, and capable of being traced out. But nothing of all this is to be found with the Jews during the 1800 years after Christ; and hence the vanity of their hope that, in some future time, it will be made evident by the appearance of Shiloh, that the supremacy and dominion of Judah are not lost."

The other extract is from Calvin's Commentary on Gen. xlix. 10, to which Hengstenberg more than once refers.

"Perpetuam gubernationem in tribu Juda hoc fere modo contexere solent Christiani. Quum ab exilio reversus est populus, loco sceptri regii fuisse dicunt principatum qui usque ad Machabæos duravit. Deinde successisse tertium regiminis modum: quia summa judicandi potestas penes septuaginta fuerit, quos ex genere regio delectos fuisse ex historiis constat. Adeo autem non conciderat illa regii generis auctoritas, ut Herodes ad causam dicendam citatus, vix capitale supplicium effugerit: quia contumaciter se subduxerat. Concludunt igitur nostri, quamvis non resplenduerit regia majestas a Davide usque ad Christum, stetisse tamen aliquem principatum in tribu Juda, atque ita impletum fuisse oraculum. Hæc quanquam vera sunt, major tamen loco probe excutiendo adhibenda est dexteritas. Ac primo tenendum, tribum Juda jam nunc constitui principem inter alias, ut dignitate emineat, quamvis nondum adepta sit imperium. Et certe primatum ei fuisse ultro concessum a reliquis, ex quo redemptus fuit populus, testis est alibi Moses. Secundo loco tenendum est, hujus dignitatis specimen magis luculentum in regno proponi quod auspicatus est Deus in Davide. Quanquam autem paulo post sequuta est defectio, ut exigua portio dominationis in tribu Juda steterit: jus tamen divinitus ei collatum minime potuit eripi. Ideo quo tempore summa opulentia refertum erat, altoque fastu turgebat regnum Israël, dicitur tamen accensa fuisse Hierosolymæ lucerna Domini. Pergamus longius: quum regni cladem prædicit Ezechiel, cap.

xxi. v. 26, satis demonstrat quomodo sceptrum a Domino servandum fuerit donec in manus Christi veniret. Tolle cidarim (inquit) aufer coronam: hæc non erit hæc: perversam, perversam, perversam pono eam, donec veniat cujus est. Videri posset primo aspectu vaticinium Jacob excidisse, dum ornatu regio spoliatur tribus Juda. Sed hinc colligimus non fuisse Deum adstrictum, ut visibilem regni gloriam e sublimi semper ostenderet. Alioqui falsæ essent aliæ promissiones, quæ solii diruti et lacerati restitutionem prædicunt: Ecce, dies veniunt quibus suscitabo tabernaculum David, quod cecidit, et ædificabo rupturas ejus, et quæ corruerant instaurabo, Amos ix. ver. 11. Quanquam absurdum esset plures citare locos, quum passim occurrat hæc doctrina in Prophetis. Unde colligimus non ita stabilitum fuisse regnum, ut æquabili tenore semper fulgeret: sed quod, ad tempus collapsum et deforme, postea recuperaret amissum splendorem. Videntur quidem Prophetæ ejus ruinis finem facere reditum ab exilio Babylonico: sed quum regni instaurationem non aliter quam templi et sacerdotii promittant, ut solida veritas nobis constet, necesse est totum tempus a liberatione usque ad Christi adventum complecti. Perversa igitur non uno tantum die, neque in uno capite, sed diu et variis modis corona fuit, donec eam Deus Christo suo regi legitimo aptaret. Et certe Jesaias Christi originem describit longe ab omni regio splendore alienam: Orietur (inquit) virga e trunco Isai, et surculus e radicibus ejus ascendet, (Jesai. xi. v. 1). Cur Isai potius quam Davidem nominat, nisi quia ex rustico privati hominis tugurio potius quam illustri palatio prodituras erat Messias? Cur arbore excisa, nihil præter truncum et radices residuum facit, nisi quia ad Christi usque manifestationem fere pedibus calcanda erat regni majestas? Si quis excipiat, aliter sonare verba Jacob: solutio in promptu est, quicquid unquam Deus de externo Ecclesiæ statu promisit, ita fuisse restringendum, ut judicia sua interim exerceret puniendis hominum peccatis, fidemque suorum probaret. Fuit quidem hæc non levis tentatio, quum tribus Juda in tertio successore, majore regni parte nudata fuit. Gravior etiam sequuta est, quum regis filii in patris conspectu jugulati sunt, ipse oculis effossis Babylonem tractus est, totumque regium genus tandem servituti et exilio addictum. Omnium vero gravissima, quum reversus in terram populus, minime cerneret quod speraverat, sed in tristi dissipatione jaceret. Cæterum tunc sancti fidei oculis sceptrum sub terra absconditum contemplantes, non conciderunt, vel fracti fuerunt animis, ut desisterent a suo cursu."

Cambridge: Printed at the University Press.

Theological Works

PUBLISHED BY

DEIGHTON, BELL, AND CO.

CAMBRIDGE.

Five Sermons preached at Cambridge, in February, 1858. By HENRY ALFORD, B.D. Dean of Canterbury, late Fellow of Trinity College, Cambridge. Fcap. 8vo. *3s. 6d.*

The Greek Testament: with a Critically revised Text; a Digest of various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, B.D., Dean of Canterbury, late Fellow of Trinity College, Cambridge. 8vo.

Vol. I., THIRD EDITION, containing the Four Gospels. *1l. 8s.*

Vol. II., THIRD EDITION, containing the Acts of the Apostles, the Epistles to the Romans and Corinthians. *1l. 4s.*

Vol. III., SECOND EDITION, containing the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians,—to Timotheus, Titus, and Philemon. *18s.*

Vol. IV. preparing.

A History of the Articles of Religion. With Illustrations from the Symbolical Books of the Roman and Reformed Communions, and from other contemporary sources. By C. HARDWICK, M.A., Fellow and Chaplain of St Catharine's College. 8vo. *10s. 6d.*

An Historical and Explanatory Treatise on the Book of Common Prayer. By the Rev. W. G. HUMPHRY, B.D., late Fellow of Trinity College, Cambridge, Examining Chaplain to the Lord Bishop of London. Second Edition, enlarged and revised. Post 8vo. *7s. 6d.*

THEOLOGICAL WORKS

BY THE REV. HARVEY GOODWIN.

A Commentary on the Gospel of St Matthew. By the Rev. HARVEY GOODWIN, M.A., late Fellow of Gonville and Caius College, Minister of St Edward's, Cambridge, and late Hulsean Lecturer. Post 8vo. *12s.*

This Commentary is intended for the English reader, and is adapted either for domestic or private use. A Commentary on St Mark on the same plan is preparing.

Hulsean Lectures.

The Doctrines and Difficulties of the Christian Religion contemplated from the standing-point afforded by the Catholic Doctrine of the Being of our Lord Jesus Christ. Being the Hulsean Lectures for the Year 1855. By the Rev. H. GOODWIN, M.A. 8vo. *9s.*

The Glory of the Only Begotten of the Father seen in the Manhood of Christ. Being the Hulsean Lectures for the year 1856. 8vo. *7s. 6d.*

University Sermons.

Four Sermons preached before the University of Cambridge in the month of November 1853. By the Rev. H. GOODWIN, M.A. 12mo. *4s.*

1. The Young Man cleansing his way.
2. The Young Man in Religious Difficulties.
3. The Young Man as a Churchman.
4. The Young Man called by Christ.

Christ in the Wilderness. Four Sermons preached before the University of Cambridge, in the month of February, 1855. By the Rev. H. GOODWIN, M.A. 12mo. *4s.*

Lectures on the Catechism. Delivered in the Parish Church of Brasted, in the Diocese of Canterbury. By W. H. MILL, D.D. Edited by his Son-in-Law, the Rev. B. WEBB, M.A., Perpetual Curate of Sheen, in the Diocese of Lichfield. *6s. 6d.*

DEIGHTON, BELL & CO.

THEOLOGICAL WORKS

BY THE REV. HARVEY GOODWIN.

Parish Sermons.

Parish Sermons. FIRST SERIES. By the Rev. HARVEY GOODWIN, M.A. New Edition. 12mo. *6s.*

——— SECOND SERIES. New Edition. 12mo. *6s.*

——— THIRD SERIES. New Edition. 12mo. *7s.*

"My Duty towards God, and my Duty towards my Neighbour." Being a Fourth Series of Parish Sermons. By the Rev. HARVEY GOODWIN, M.A. 12mo. *7s.*

Short Sermons at the Celebration of the Lord's Supper. By the Rev. H. GOODWIN, M.A. New Edition. 12mo. *4s.*

Lectures upon the Church Catechism. By the Rev. H. GOODWIN, M.A. *4s.*

For Parochial Use.

A Guide to the Parish Church. By the Rev. H. GOODWIN, M.A. Second Edition. 18mo. *3s. 6d.*

Confirmation Day. Being a Book of Instruction for Young Persons how they ought to spend that solemn day, on which they renew the Vows of their Baptism, and are Confirmed by the Bishop with prayer and the laying on of hands. By the Rev. H. GOODWIN, M.A. Second Edition, *2d.*; or 25 for *3s. 6d.*

Plain Thoughts concerning the meaning of Holy Baptism. By the Rev. H. GOODWIN, M.A. Second Edition. *2d.* or 25 for *3s. 6d.*

The Worthy Communicant; or, "Who may come to the Supper of the Lord?" By the Rev. H. GOODWIN, M.A. *2d.*

DEIGHTON, BELL & CO.

Five Sermons preached before the University of Cambridge. By J. J. BLUNT, B.D., late Margaret Professor of Divinity. 8vo. *5s. 6d.*

1. The Nature of Sin.
2. The Church of the Apostles.
3. On Uniformity of Ritual.
4. The Value of Time.
5. Reflections on the General Fast-Day (March, 1847).

Five Sermons preached before the University of Cambridge. By J. J. BLUNT, B.D. 8vo. *5s. 6d.*

1. Tests of the Truth of Revelation.
2. Of Unfaithfulness to the Reformation.
3. On the Union of Church and State.
4. An Apology for the Prayer-Book.
5. National Reform.

Two Introductory Lectures on the Study of the Early Fathers, delivered in the University of Cambridge. By J. J. BLUNT, B.D. Second Edition, with a brief Memoir of the Author, and a Table of Lectures delivered during his Professorship. 8vo. *4s. 6d.*

The History and Theology of the "Three Creeds." By W. W. HARVEY, B.D. 2 vols. post 8vo. *14s.*

Hints for some Improvements in the Authorized Version of the New Testament. By the late Rev. JAMES SCHOLEFIELD, Regius Professor of Greek in the University of Cambridge. Fifth Edition. Fcap. 8vo. *4s.*

An Analysis of the Exposition of the Creed, written by the Right Reverend Father in God, J. PEARSON, D.D. late Lord Bishop of Chester. Compiled, with some additional matter occasionally interspersed, for the use of the Students of Bishop's College, Calcutta. By W. H. MILL, D.D. Third Edition, revised and corrected. 8vo. *5s.*

Parish Sermons, according to the order of the Christian Year. By the late Rev. C. A. WEST. Edited by the Rev. J. R. WEST, M.A., Vicar of Wrawby-with-Glandford, Brigg. 12mo. *6s.*

Rational Godliness. Sermons, Explanatory and Practical. Preached at Cambridge and Lampeter, by ROWLAND WILLIAMS, D.D., Fellow of King's College, Cambridge, and Professor of Hebrew, Lampeter. Crown 8vo. *10s. 6d.*

BS
2387
.P45

14404

Perowne

Essential coherence of the Old & New Testaments

APR 2 - 1944

R. Myers DEC 11 1946

UNIVERSITY OF CHICAGO
50 707 861